THE ALMANAC AND HUMANITY

By

RAO SAHEB PANDIT IKSHVAKU V. K. V. ACHARYA

THE MANU PUBLICATIONS

Madras-17

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॥ श्रीः ॥

SEAL

श्रीमत् परमहंस परिव्राजकाचार्य बर्य
श्रीमच्छंकर भगवत्पाद प्रतिष्ठित
श्रीकाञ्ची कामकोटिपीठाधिप जगद्गुरु
श्रीमच्चन्द्रशेखरेन्द्रसरस्वती श्रीपादैः

पण्डितः वि. के. बि. आचार्य विषये क्रियते नारायणस्मृतिः ।

भवता समर्पितः "नवग्रह संचारः मनुष्य चरित विमर्शश्चेति अयं ग्रन्थः (Almanac and Humanity) अस्माभिः सप्रमोदं अवलोकि।

सोयं

वेदस्मृतिपुराणानां ज्यौतिषग्रन्थानां च आधुनिक भौतिक शास्त्रेण अविरोधं वर्णयन्,
पञ्चाङ्गश्रवणस्य अवश्यकतां निर्बध्नन्,
तिथि वार नक्षत्र योग करणानां मनुष्यैः अनुरोद्यतां स्फुटयन्,
वैदिकस्मार्तकर्मणां अवश्यानुष्ठेयतां स्फोरयन्,
नास्तिक्यं च विदलयन्,

जेगीयते ।

शास्त्रग्रन्थावलोकनाऽसमर्थाः आधुनिक भौतिक शास्त्राभ्यासनिरताः भारतीयाः विदेशीयाश्च एतद्ग्रन्थावलोकनेन आस्तिकाः संपद्यन्तां, श्रेयो लभन्तां च इति आशास्महे ।

नारायणस्मृतिः

बिजय यात्रास्थानम्
श्रीकाञ्चीक्षेत्रम्
मन्मथ - निजभाद्रपद
शुद्ध दशमी

Translation

Opinion of
H. H. Sri SANKARACHARYA of Kamakotipeetam.

We have perused the work of Sri V. K. V. Acharya with great pleasure.

It points out that there is no disparity between ancient Indian culture and the world of modern science. It emphasises the impor-

tance of knowing the trends of stellar influences on humanity as revealed annually in the Almanac. It lays special stress on the essential nature of the acts and performances prescribed for various groups of individuals. It shatters atheistic concepts and reveals to the individual the truth of Godhead.

This book will be of special help to those (Indians as well as foreigners) who have no acquaintance with our Shastras, and no opportunity to acquire it, and also those who are engrossed in modern Science. May they all benefit by a perusal of the book.

Camp—CONJEEVARAM,
Manmatha,
Bhadrapada Month, Bright
Fortnight, 10th day,
(*Corresponding to* 26-9-1955)

DEVOTEE OF NARAYANA.

IN ELUCIDATION

Rao Saheb Shri V. K. V. Acharya, who has undertaken the publication of this series of books relating to ancient Indian wisdom, is a type in himself without an equal, without a parallel, for his enthusiasm, his steady perseverance and his devotion to a cause. I have seen the previous publications in this Series. All may not see eye to eye with him in many of the facts that he has presented and in his own interpretations. That is the reason why he should continue his publications. If what he says is what all accept, there is no reason why he should take such an immense trouble at all.

Indian Almanacs give a large number of facts that have no value to the people of the present age. This does not mean that they have no value at all. They have a value to those who can understand them and can make use of them. These points were developed and understood under different conditions of life among humanity. Now people may say that they were ages of superstitions. What is called superstition is what had been known as truth at an earlier time, and it became a superstition to the present age because of the fall from the heights in which people lived and thought in an earlier age. It is not because people have become wiser. There has also been a shift in the position which man has occupied in the scheme of the world, and also there has been a shift in the goal to which man is proceeding or proposes to proceed.

When, in relation to the position and the bearing kept up by the ancients, any one feels that humanity is making a mistake in their latter day-to-day undertakings, he has every right to point out to the world the proper direction in which humanity has to proceed to reach the right goal and he has also to indicate the right goal. It is by looking, from such an angle, at the work of Shri Acharya that I appreciate his work and that I recommend his work to the thinking section of humanity, which naturally is a small part of humanity.

There are many facets in the traditions of ancient Hindus that are now hidden from our view and it is only when all such facets are properly presented that the whole jewel will shed lustre like a well-cut diamond. We must approach the work of Shri Acharya with sympathy and with understanding. The present work is not a new *Panchangam*; it is only a new presentation with a definite objective. I welcome it and I recommend it to all.

C. Kunhan Raja,
Professor of Sanskrit, University of Teheran, Iran.

Raj Bhavan, Madras 22.
7th August, 1954.

Introduction

The almanac is a symbol of Hindu India just as much as the cow, the temple and the peepul tree. These radiate an atmosphere of holiness, a whiff of ancient breeze, so to say, being a link with a past, and a very distant one at that, which is so much alive even today. Time passes on mercilessly but certain aspects of the life of our ancestors who lived hundreds of years ago, or many thousands of years ago, endure with us lending our life a continuity, a charm, an individuality and a sacredness, that nothing else in the world will impart to it. A peep into the past would disclose many such connecting links that have persisted all through.

All this should not be dismissed as the ravings of a poisonous reactionary who has his face turned backwards. Many aspects of our traditional life, like the *Panchangam* which is the subject of this book, have a deep significance if only because they tie us down to certain aspects of life whose benefits have been obscured by the efflux of time. The almanac, for instance, is a still existing remnant of a very ancient Indian custom indicative of a continuity of discipline since the world began. Certain things were due on certain days in spite of any handicap or inconvenience and if an overwhelming handicap precluded absolutely the performance of a given rite on a given day, it caused sincere repentance and remorse. A relic of the past of this type must not be the subject of ridicule or reproach but it should be prized as something valuable and glorious in life.

As a matter of fact this is the background and spirit of the Manu Publications Series, of which this is No. 3. The research character of this work lies in the attempt made to present an ancient concept in a modern setting. Old Hindu conceptions are grounded on commonsense as we are increasingly discovering day by day. The idea of presenting the Almanac in the English garb is also to bring it to the attention of our foreign brethren so that they too will come to know that in ancient India the Hindus fashioned their lives on a foundation of commonsense, enquiry and scientific thinking. In this connexion it is worth while to recall the existence of a publication in the United States of America published continuously for the past 164 years entitled The Old Farmer's Almanac from which it will be observed that it lacks several Other fields of natural forces on humanity. The idea contained in part II is to present in a new light our glorious historical records—the Ramayana, the Mahabharatha and the several Puranas which, we would insist, are the factual records of the expansion of humanity in the World since it came into existence.

If research on these lines into all aspects of ancient Indian life could be made possible by the availability of adequate resources and scholarship, there is no doubt that India would acquire a new prestige in the international field. This publication is not solely motivated by the idea of bringing India into the limelight, but every reader will realise that facts have been so presented as to drive at one conclusion and one only, viz. that every element in the routine of daily life, every activity normally pursued by every human being, in fine, every thought, word and deed of created man, shall conduce to the bettering of the culture of the composite so as to make it fitter with every passing moment for merger with the Universal Central Energy System. This has been the burden of the song in many an Indian classic and this also is the burden of our song in this little book.

Our belief in this is strengthened by such few and infrequent instances as we have had of the benefit to the individual and the society, of the discipline of traditional Hindu life. These instances should satisfy all doubters about the intrinsic worth and practical worth-whileness of many an aspect of traditional Hindu life which the so-called "modernminded" man may feel like ridiculing. For example, among the features of Indian social life which have come under a cloud is the *chathurvarnya* system whose modern remnants can easily be interpreted as constituting a monstrous machinery for the harassment of the low-born. Because we have lost continuity and because we have not made the proper type of effort to understand the soul of ancient India, most Indians have acquiesced in the condemnation of a system whose spirit and soul have been incorporated into the social fabric even in the west for maintaining social peace and ensuring general happiness. The *chathurvarnya* system was based on two fundamental factors, viz., (1) resignation to the state into which one was born, and (2) containment of professional talent within certain specified sections of society. The Gita says that to engage in the routine activity of another man's caste or community is *Adharma* or Sin as it both signifies a discontentment about one's own estate in life and constitutes an incursion into another man's province. The *chathurvarnya* system was a cast-iron device to channelise man's mind, word and deed into the kind of grove wherein evolutionary progress towards the merger of the Composite with the Universal Central Energy System was free from friction and distraction. The twentieth century example of the spirit of the *chathurvarnya* system is the social organisation such as it is in Great Britain, the essential quality of which is expressed in G. B. Shaw's observation that when the cab driver cracks his whip he does it for the Queen of England; when the blacksmith hammers on the anvil he does it for the Queen of England; when the sailor fights the storm at sea he does it for the Queen of England; even the commercial salesman when he tramps the city and country does it only for the greater glory of the Queen of England! It is this that we should understand about the *chaturvarnya* system and whether we desire its restoration or not we must not distort the beneficial effect it continued to confer on humanity for many centuries.

The greatest and noblest demonstration, in recent times, of the essential worth of our ancient conceptions is the life and work of the Father of the Nation–Mahatma Gandhi. He was not a profound, devout or uncritical student of the Puranas and other ancient literature but he had grasped the essential truth of their teachings. All his political work can be summed up in the five Key-words,—Non-violence, truth, non-stealing, cleanliness and control of passion. Every item of his life, work and teachings touched some facet or other of these ancient concepts. Whether he was campaigning for the upliftment of the oppressed section of society or whether he was fighting white tyranny in South Africa or for the regeneration of village life in India or for the popularisation of Khadi and spinning in the cause of *Daridra Narayana*, he was carrying out one or other of the ancient teachings symbolised in the words quoted above.

Read casually and out of context, these words would seem ridiculous but in Gandhiji's dedicated hands, the ideas they embody proved to be the all-powerful instrument that drove out a two-century-old dictatorship that had the physical support of modern arms and even the psychological support of modern distorted philosophical justification. Need further proof

be cited about the utility of ancient concepts and their effectiveness for solving life's problems, personal, social, political or even international?

Our idea is not to make out a high-sounding case in support of our attempt but only to point out a truth which has been obscured by time and the havoc this has wrought on men's minds.

If we succeed in raising the almanac out of the state of neglect and undeserved contempt into which it has fallen, if we can invest it with such interest in the eyes of the ordinary man as to induce the average Indian and outsider to approach it with more respect and consideration for its practical utility and its sacredness, our purpose would be more than achieved. A new approach to the almanac will inevitably mean a revised approach to ancient Hindu concepts, traditional Indian observances and customs and the time-honoured practices which have survived in spite of neglect, indifference, imperfect understanding and even active hostility, perhaps solely because of their inherent strength which we have so long over-looked.

While we would not claim much originality or greatness for the ideas embodied in this work we do insist that this is perhaps the first attempt made to call the attention of people to a neglected link with ancient Hindu life and we commend the ideas and arguments, for what they are worth, to every man who has average commonsense and whose mind is not irrevocably poisoned against our ancients and their ways of life. If all Scholars of Modern Sciences would peep into this work and take the necessary cues the author would feel that his continued labour would be more than amply rewarded.

Dr. Kunhan Raja has stressed this in his sweet and scholarly appreciation "In Elucidation" which appears elsewhere. We thank him and H. H. Sri Sankaracharya of Kamakotipeetam for having taken the pains to peruse this book and stress its essential characteristics Ideas and suggestions for improvement or clarification of any part of the contents of this work are welcome from any interested reader.

I have to thank Sri K. M. Subramaniam, *Councillor*, Madras Corporation, for his initial patronage.

T. Nagar P.O.,
Madras,
20—1—1956

THE MANU PUBLICATIONS,
(V. K. V. Acharya)

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Note for the Reader

P. 39. In line 15, for "365$\frac{1}{2}$", read "365$\frac{1}{4}$".

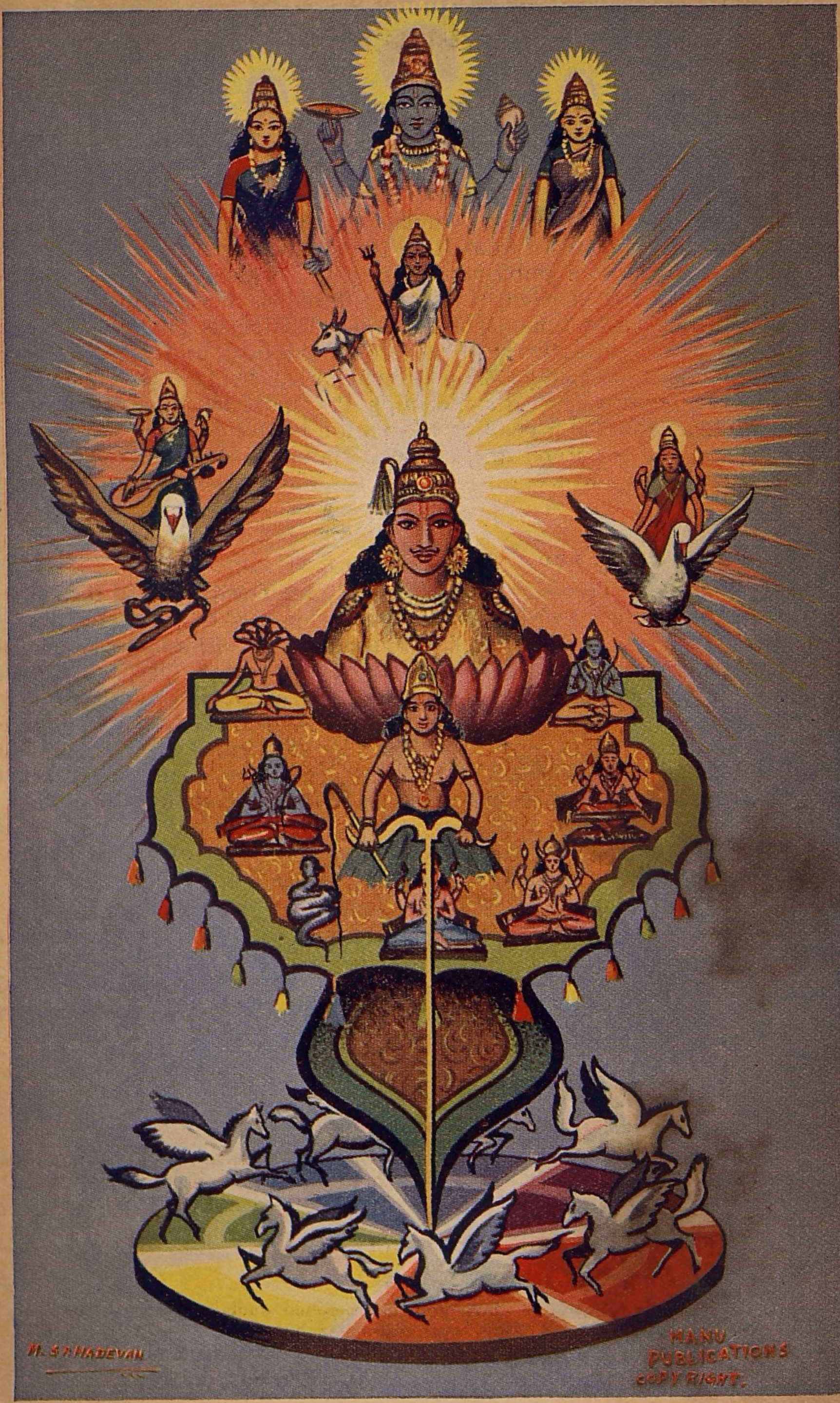
P. 43. In line 25, for "bull", read "ram".

P. 57. Against No. 12, for "Uthira", read "Uthiraphalguni"

P. 95. In line 10, for "(4)", read "(·4)".

Section G—For pages 121, 122, 123, read 125, 126, 127.

SURYANARAYAN



IN HIS MANIFESTATION AS
NAVAGRAHADHIPATHI WITH GAYATRI DEVATAS
ACCORDING TO VEDIC OR PRIMIE-VAL CONCEPTIONS.

Dedication

DEDICATED :

1. To the cause of Universal Brotherhood.

This is the first publication wherein the Almanac of the Hindus in India which has come down to us from time immemorial by the name of "Panchangam" has been published in English. This is intended to show the world what the Ancient Indian Culture has been, which till now even with the march of time, is being brushed aside as containing something superstitious and therefore as of no practical utility. This is so because Indian culture stems from a scheme of living in which religion dominates every aspect of life including the most trivial item of daily routine whereas now the prevailing conception is that religion is only one aspect of life, and a minor one at that. Naturally ideas and ideals based on the traditional conceptions have to suffer ridicule in the new atmosphere.

2. To the age of Kali.

(Of all the ages)—the Kritha, the Thretha, the Dwapara, and the Kali—during which the Universal Energy System is supposed to be kinetic, this is the age in which the knowledge of "Brahmam" or "Bramhagnanam" is awakened in all human beings irrespective of caste, creed, race, nationality or sex, so that all composites (souls) may get perfected to unite with the central Universal Energy System which position is called the Deluge or Laya. Dharma is supposed to be equally distributed in all the four orders of society — Brahmana, Kshatriya, Vysya, and Sudra or Ecclesiastical, Defence, Commerce and Labour, orders of society.

and 3. To the cause of promotion of the knowledge of the existence of God or परमात्मन् (Paramatman) in all living beings.

It is intended to bring out the several aspects scientifically and thereby promote universal peace by helping in a realisation of what "Swaraj" means. Swaraj is not merely independence from a foreign yoke or domination. It has well been defined, both in the code of Manu and in the Bhagavad Gita in the following terms :—

सर्वं भूतेषु चात्मानं सर्वभूतानिचात्मनि।
समं पश्यन् आत्मथाजी स्वाराज्यं अधिगच्छति॥

He is the individual who has achieved real 'Swaraj' whose soul has attained such perfection that he sees himself in all beings and all beings in himself.

—(Manu Ch. xii v. 91)

सर्वभूतस्थं आत्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥

He is the true Yogi whose soul has reached such perfection that he is able to see himself in all other beings and all other beings in himself and sees no difference.

—(Bhagavad Gita Ch. vi v. 29)

A BRIEF EXPLANATION OF THE PICTURE OF SURYANARAYANA

A. The Picture :—

The picture is entirely a representation of the Ultimate Universal Energy System and of its atomic part going by the name of soul force in all matters or living beings. जीवनं सर्वभूतेषु (Gita ch. vii v. 9.) and बीजं मां सर्वभूतानां विद्धिपार्थ सनातन। (Gita ch. vii v. 10).

The three figures at the top depict the origin of the Central Universal Energy System described in Manu Ch. I v. 10, which goes by the name of Narayana. The central figure is the Energy System and the two side figures are representations of liquid matter in which the Central Energy System plays itself either in its kinetic or latent form : in its kinetic form, the world with all living beings are supposed to exist and in its latent form it is supposed to lapse into chaos as described in Manu, Chapter I v. 5.

We are now considering its kinetic action. When this begins to play the same energy manifests itself in three different aspects namely the (1) creative action i.e., putting the soul force into the matter and making it come into life (called the Brahma) (2) the destructive action going by name of Rudra and (3) protective—to protect that which exists, (going by the name of Vishnu). All these aspects are in dual ions. The above are the names of the positive ions. The negative ions go by the name of Gayithri Devathas which are in fact the necessary counterpart of the positive energy. Those are the three pictures, one on the Swan, the other on the bull and the third, on the white-necked kite. Thus far these energy systems can only be conceived and cannot be seen—or in other words, they are ultra physical.

The first manifestation of the Central Universal Energy System, that one could see, is the Sun. This is the central figure that is in the picture. He exhibits himself in 9 aspects or systems of energy called the planets, which move in a clock-wise direction, the Sun being central. The 8 other planets starting from his right are the Budha, the Sukra, the Chandra, the Angaraka, the Rahu, the Sani, the Kethu and the Guru being right at the back of the Sun is invisible in the picture. Right below the sun is his charioteer—the Aruna—having both his hands on the steering rod of the Single wheel on which the Sun's chariot is supposed to be running. The wheel is supposed to consist of seven blades each a Yojana long and the motion of these blades is conceived in terms of horses (horse power).

आतमग्ने रथं तिष्ठ। एकाश्वं एकयोजनं।
एक चक्रं एक धुरं। वातध्राजिगतिं विभो।
न रिष्यति न व्यथते।

(Thaithareya Aranyaka 11th Anuvaka (54.)

B. Its Scientific Content :—

1. Narayana and the nine planets surrounding him constitute the very foundation of Science of Mathematics. The word Narayana means the indivisible, the adored, the Poojya—the zero or 0, the starting point of the entire mathematical science leading to $+\infty$ and $-\infty$. The cycle of life is from 0 to 9 and back to zero.

2. Next comes the physical sciences—the atomic and the ionic theories being the duality of the central Universal Energy system manifesting itself in three phases as the creative, the destructive and the protective manifestations. When anything is created, the destruction is co-existent with it and that which remains to survive has got to be protected by recuperation.

3. Then comes the science of Astrology from which have sprung several branches of sciences which go by the names of Physics (the wave theory—vortex rings—conic sections), Interferences in the wave theory, the transmission of several properties of matter through the waves in the etherial regions; Geometry of the aspects in the several planes etc., etc. Chemistry, Botany, culminating in the exclusive branch of Medical Science (how the several plants, gems, grains etc., in their several potencies could cure the ills of the entire humanity-Zoology—the capacity of the energy-taking bodies according to the particular interferences in the several planets connected with the wave theory—exemplified in the Dasavatara—Matsya—a particular plane, Kurma—a different plane and so on. Geology. The time factor connected with the Earth. (Manu Publication series No. 1. The Discovery of the world. (Ch. I Sec. VI.) History.* A knowledge of all sciences only can constitute Political Science—Political meaning—many-sided. It is only this knowledge that will confer versatility on man.

4. Universal gravitation and rules relating thereto between planets, constellations etc.

C. *Additional Explanations :—*

From the picture of Suryanarayana one cannot but come to the following conclusions:-

1. That the individual man consists of 2 parts - the soul-force and the body obtained by virtue of, and commensurate with the development of the composite, its culture and its touch during its process of evolution; all these going by the name of 'Soulforce' within the body. It is by the promptings of the soulforce the body does mainfest itself into action.

2. The nine planets with Suryanarayana in the centre (in all ten) roughly constitute, to use modern political terms, the council in charge of the governance of the Universe. Portfolios of the members of the council are nine in number *viz.* the King, the Premier, the Commander-in-chief,

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*This term is purely of Indian origin. His=Time's which is an attribute of the sun—the first manifestation of the Narayana; story—record of events *(i.e.)* A record of events of the land of Bharatha for the last 3907000 years ;—"I AM TIME" SAYS BHAGAWAN (GITA, Ch. xi, v. 32.)

Vedic age—10,00000 years. Events recorded in the Vedss.

Smrithi age—10.00000. Events recorded in the Smrithis on account of internal colonization.

1st Epic age 9,00000. Events recorded in the Ramayana—the Geography at that time with the several kingdoms and administrative methods etc.

3nd ,, 9,08000. Events recorded in the Mahabharatha—the Geography. mingdoms and administrative methods, etc.

(The Epic ages show the several cultures.)

Puranic age 1,09000. Events recorded in the several Puranas.

The present age 7090 years in which colonisation extended throughout the Globe.

the authority in charge of civil supplies, the authorities in charge of supply of heat, water, sweetness, etc., the authority in-charge of all things other than human. On the day the Sun enters the Mesha Rasi or the first of every Tamil New Year day these portfolios change hands every year.

3. Indians have ever been scientifically minded. They had always conceived of the Universal Energy system as the "Bhagavan's (God's) Lila Vibhuthi". The term "Lila" is now mistakenly understood as 'Sport', which, it is not. The word has been rightly *translated* by the western scientists in their scientific phrase as "the play" of the energy system. The 'play' indicates the several fields of forces, which being distributed over a vast area interacting on each other produce innumerable number of other fields of forces. It is on this play of the Universal Energy System that the entire Universe and all acts or actions therein depend and produce other resultants.

4. Narayanan and the nine planets constitute 10 energies. The term planets is a compound word full of significance — Plane—et (est) i.e. exerting that influence over a certain plane or spherical planes.

5. The wave theory and several other allied theories contained in the picture of Suryanarayana would confirm the conviction that Man's birth is not accidental and that it is the result of the action of the soulforce or आत्मन् (Athman) and make the words of Lord Sri Krishna in Baghavat Gita (Ch. iv v. 5). बहूनि मे व्यतीतानि जन्मानि तवच अर्जुन। an established fact.

6. The picture will infuse into every human mind the conviction that the individual consists of a soulforce within him and a body, and that the one without the other would not constitute an individual.

The picture is supposed to be a representation of the soulforce existing from the lowest to the highest of creations, the less evolved ones having soulforces of various planets influening in varying degrees. Therefore "Athman" though an atom, has all the several qualities of the picture of Suryanarayana in some degree or other. Therefore, every individual shall know or realise for himself each day how he has to move with the current of Universal Energy System playing outside in its several aspects—THIS IS THE OBJECT OF THE ALMANAC.

Therefore every one will be naturally inquisitive to know a little about the influences of the several forces in the nature of the planets, constellations etc. etc., as man is not merely a product of circumstances but one resulting from evolution on a scientific basis.

The present work tries to give readers an idea of the play of the several forces with their fields of activities in the course of their daily actions.

Thus the almanac or the "Panchangam" is not only for the orthodox ecclesiast (Brahmin) but for every human being. Every one has got to know and understand all the elements contained therein in as much as, he is a part of the Universal Energy System. So much so, an understanding of his relativity with reference to the day's energy system, may guide him to a certain extent in shaping his actions though it is a fact that the calculations are very intricate in character and cannot be guaranteed to be cent per cent correct when done by the average exponent of the astrology.

7. This picture is the surest and safest guide for the understanding of all the ideas or concepts in the Purushasuktha पुरुषसूक्त which is nothing but a description of the Universal Energy System going by the name of Narayana and which forms the basis of the several systems of philosophical thoughts expounded by the names of Dwaitha द्वैत, adhwaitha अद्वैत, and Visishtadhwaitha विशिष्टाद्वैत etc, which are in other words only investigations of the several planes of the Paramapurusha परमपुरुष (பெருமாள்). The conclusions of all these are of course, correct to the extents they have arrived.

The Picture is thus Essentially a Representation of the Soulforce.

In this connection Bhagavad Gita Chapters XI and XII are significant in so far as they explain this theoritical exposition and Practical demonstration of what Paramapurusha is.

LIST OF ABBREVIATIONS USED

Universal Energy System or Paramapurusha, பரமபுருஷா	P. P.
Purusha or Athman (புருஷன் அல்லது ஆத்மன்)	P
Planets with their other names.	
Sun, Ravi, Aditya, Surya, Bhanu சூரியன்	SUR
Moon, Chandra, Soma, Indu, Sitarasmi, சந்திரன்	MO
Mars, Mangala, Kuja, Bhauma, Vakra அங்காரகன்	MA
Mercury, Budha, Induputra, Somaja Vit புதன்	ME
Jupiter, Guru, Brihaspati, Jeeva, Suri குரு	J
Venus, Sukra, Bhargava, Usana Kavi சுக்கிரன்	V
Saturn, Sani, Manda, Pungu, Ravija சனி	SAT
Dragon's Head, Ragu, Thama, Abi, Agu ராகு	DH
Dragon's Tail, Kethu, Dhwaja, Sikhi கேது	DT

Days of the week—Sun. Mon. Tue. Wed. Thu. Fri. Sat.

BIBLIOGRAPHY

SRUTIS —The four Vedas

SMRITHIS —The Manu's Code and other codes such as Yagyavalkya Smrithi Parasara Smrithi etc.

ITHIHASAS —i. The Ramayana
ii. The Mahabharatha—(The Bhagavad Gita) in particular.

PURANAS —i. Vaishnavite Puranas such as The Matsya Purana, Kurma Purana, The Varaha Purana, etc.
ii. Saivite Puranas, such as, Brahmanda Purana, Tiruvilayadal Purana—Skanda Purana in particular and other puranas.

Lives of Saints :—Sivananda Diamond Jubilee Series No. I—Lives of Saints Vol. II.

Divya Prabhandam—4000 verses sung by Alwars (Vaishnavite Saints) நாலாயிரப் பிரபந்தம், Published by T. GOPAL & Co., Madras.

PERPETUAL CALENDAR

There are seven days in the week and the first day and the last day of Month can be only with reference to these seven days. The following table gives succinctly a Calendar for perpetual use. Only the table with reference to the Ist day of January should be selected for use for that year.

LEAP YEARS	Other than LEAP YEAR	S Mon Tu Wed Thu Fri Sat	Mon Tu Wed Th Fri Sat S	Tu Wed Thu Fri Sat S Mon	W Th Fri Sat S Mon Tu	Th Fri Sat S Mon Tu W	Fri Sat S Mon Tu W Th	Sat S Mon Tu W Th Fri
JANUARY APRIL (30) JULY	JANUARY OCTOBER	1	2	3	4	5	6	7
		8	9	10	11	12	13	14
		15	16	17	18	19	20	21
		22	23	24	25	26	27	28
		29	30	31	...	...	...	...
FEBRUARY (29) AUGUST	FEBRUARY (28) MARCH NOVEMBER (30)	...	...	...	1	2	3	4
		5	6	7	8	9	10	11
		12	13	14	15	16	17	18
		19	20	21	22	23	24	25
		26	27	28	29	30	31	...
SEPTEMBER (30) DECEMBER	APRIL (30) JULY	...	...	...	...	...	...	1
		2	3	4	5	6	7	8
		9	10	11	12	13	14	15
		16	17	18	19	20	21	22
		23	24	25	26	27	28	29
		30	31	...	...	...	...	...
MAY	AUGUST	...	...	1	2	3	4	5
		6	7	8	9	10	11	12
		13	14	15	16	17	18	19
		20	21	22	23	24	25	26
		27	28	29	30	31	...	...
JUNE (30)	SEPTEMBER (30) DECEMBER	...	...	...	...	...	1	2
		3	4	5	6	7	8	9
		00	11	12	13	14	15	16
		17	18	19	20	21	22	23
		24	25	26	27	28	29	30
		31	...	...	...	...	...	...
OCTOBER	MAY	...	1	2	3	4	5	6
		7	8	9	10	11	12	13
		14	15	16	17	18	19	20
		21	22	23	24	25	26	27
		28	29	30	31	...	...	...
MARCH NOVEBER (30)	JUNE (30)	...	...	...	...	1	2	3
		4	5	6	7	8	9	10
		11	12	13	14	15	16	17
		18	19	20	21	22	23	24
		25	26	27	28	29	30	31

Note:—Among the weeks that which gives the first day of January shall be selected for that year. 1955—seventh row 1956—first row. 1957—third row and so on.

1955 CALENDAR 1955

JANUARY

Sun		2	9	16	23	30
Mon		3	10	17	24	31
Tue.		4	11	18	25	
Wed		5	12	19	26	
Thu		6	13	20	27	
Fri.		7	14	21	28	
Sat.	1	8	15	22	29	

FEBRUARY

Sun		6	13	20	27
Mon		7	14	21	28
Tue.	1	8	15	22	
Wed	2	9	16	23	
Thu	3	10	17	24	
Fri.	4	11	18	25	
Sat.	5	12	19	26	

MARCH

Sun		6	13	20	27
Mon		7	14	21	28
Tue.	1	8	15	22	29
Wed	2	9	16	23	30
Thu	3	10	17	24	31
Fri.	4	11	18	25	
Sat.	5	12	19	26	

APRIL

Sun		3	10	17	24
Mon		4	11	18	25
Tue.		5	12	19	26
Wed		6	13	20	27
Thu		7	14	21	28
Fri.	1	8	15	22	29
Sat.	2	9	16	23	30

MAY

Sun	1	8	15	22	29
Mon	2	9	16	23	30
Tue.	3	10	17	24	31
Wed	4	11	18	25	
Thu	5	12	19	26	
Fri.	6	13	20	27	
Sat.	7	14	21	28	

JUNE

Sun		5	12	19	26
Mon		6	13	20	27
Tue.		7	14	21	28
Wed	1	8	15	22	29
Thu	2	9	16	23	30
Fri.	3	10	17	24	
Sat.	4	11	18	25	

JULY

Sun		3	10	17	24	31
Mon		4	11	18	25	
Tue.		5	12	19	26	
Wed		6	13	20	27	
Thu		7	14	21	28	
Fri.	1	8	15	22	29	
Sat.	2	9	16	23	30	

AUGUST

Sun		7	14	21	28
Mon	1	8	15	22	29
Tue.	2	9	16	23	30
Wed	3	10	17	24	31
Thu	4	11	18	25	
Fri.	5	12	19	26	
Sat.	6	13	20	27	

SEPTEMBER

Sun		4	11	18	25
Mon		5	12	19	26
Tue.		6	13	20	27
Wed		7	14	21	28
Thu	1	8	15	22	29
Fri.	2	9	16	23	30
Sat.	3	10	17	24	

OCTOBER

Sun		2	9	16	23	30
Mon		3	10	17	24	31
Tue.		4	11	18	25	
Wed		5	12	19	26	
Thu		6	13	20	27	
Fri.		7	14	21	28	
Sat.	1	8	15	22	29	

NOVEMBER

Sun		6	13	20	27
Mon		7	14	21	28
Tue.	1	8	15	22	29
Wed	2	9	16	23	30
Thu	3	10	17	24	
Fri.	4	11	18	25	
Sat.	5	12	19	26	

DECEMBER

Sun		4	11	18	25
Mon		5	12	19	26
Tue.		6	13	20	27
Wed		7	14	21	28
Thu	1	8	15	22	29
Fri.	2	9	16	23	30
Sat.	3	10	17	24	31

DIARY

(For important dates and events to be noted)

Dates	Dates	Dates

JANUARY

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

FEBRUARY

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	

MARCH

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

Observances of important events, festivals, Special ceremonies and Vratas, a list of which is furnished on pages 15 and 16 vary with reference to calculations in different ephemeries and therefore each individual may note them as he choses to observe.

DIARY

(For important dates and events to be noted)

Dates	Dates	Dates

APRIL

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30

MAY

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

JUNE

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30

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DIARY

(For important dates and events to be noted)

Dates	Dates	Dates	

JULY

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

AUGUST

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

SEPTEMBER

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30

Observances of important events, festivals, Special ceremonies and Vratas, a list of which is furnished on pages 15 and 16 vary with reference to calculations in different ephemeries and therefore each individual may note them as he choses to observe.

DIARY

(For important dates and events to be noted)

Dates	Dates	Dates

OCTOBER

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

NOVEMBER

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30

DECEMBER

1	11	21
2	12	22
3	13	23
4	14	24
5	15	25
6	16	26
7	17	27
8	18	28
9	19	29
10	20	30
		31

Observances of important events, festivals, Special ceremonies and Vratas, a list of which is furnished on pages 15 nnd 16 vary with reference to calculations in different ephemeries and therefore each individual may note them as he choses to observe.

LIST OF IMPORTANT EVENTS, FESTIVALS, SPECIAL CEREMONIES AND VRATAS

Important Events :

Republic Day. (*26th January*).

Independence Day. (*15th August*).

Mahatma Gandhi Birth Day. (*2nd October*).

Mahatma Gandhi Death Day. (*30th January*).

Bank Holidays—Half-yearly closing of Accounts. (*30th June, 31st December*).

Special Ceremonies *for each individual.*

Month *Date* *Particulars.*

Vratas or fasting or Semi fasting days.

Ekadesi

New Moon

Full Moon

Krithigai

Naga Chaturthi

Varalakshmi Vratam

	Eclipses	*1st contact*	*Middle contact*	*Last contact*
1				
2				
3				

Festivals

Muhammadans

Ramzan

Bakrid

Meladi Nabhi

Muharam

Festivals

Christians

New Years Day. *(1st January).*
Good Friday.
Christmas.
Ash Wednesday
Special Saints' days

Festivals

Hindus	Vaishnavities *Special*	Saivatas *Special*	Madhvates *Special*
(1) *(Avatars)*			
1. Matsya Jayanthi	Vaikunda Ekadasi	Vaikunda Ekadasi	Vaikunda Ekadasi
2. Kurma ,,		Arudra Darsanam	Madana Chaturdasi
3. Varaha ,,		Mahasivarathri	
4. Narasimha ,,	Masi Makham	Masi Makham	Vageesar Theertham
5. Vamana ,,		Panguni Uttiram	
6. Parasurama,,		Gokulashtami	Masi Makham
7. Dasaratha Rama ,,	Panguni Uthiram	Vinayakachathurthi	Panguui Uthiram
		Soorasamharam	Naga Chathurthi
8. Balarama .,		Karthigai Deepam	Anantha Viratham
9. Sri Krishna,,	Gajendra Moksham	Guru Sankara Jayanti	
10. Kalki ,,			Karthigai Deepam
		Dattathreya Jayanthi	
	Karthigai Deepam	Skandha Shashti	

(2) *Manus*

1. Swayambhoo 2. Swarochisha 3. Uttama
4. Thamasa 5. Raivatha 6. Chakshusha
7. Vaivasvata.

(3)

1. Sankramanas of each month; but necessarily of Chittarai, Adi, Arpusi and Thai.
2. Upakarmas—Rig, Yajus and Sama and Gayatri Japas.
3. New moon.
4. Ratha Sapthami.
5. Bhogi and Pongal.
6. Tamil New Year day and Telugu New Year day.
7. Saraswathi Puja & Vijaya Dasami
8. Deepavali or Naraka Chaturdasi.

(4) Observances of Special Saints days (*Either births or deaths*) of Alwars, Acharyas, Nayanmars, Thirthas, &c. &c. as any individual may choose to celebrate.

Names: *Month:* *Dates:*

(5) Special festivals at Specified places.

Place Particulars of festivals Month Date

PART—I

THE ALMANAC

THE ALMANAC
OR
"PANCHANGAM"

Section I

THE PLAY OF THE UNIVERSAL ENERGY SYSTEM AND ITS MANIFESTATIONS

This work is undertaken with a salutation to those who have handed down from posterity to posterity, (1) the knowledge of the "Panchangam" to show the relation between the Universal Central Energy System called the 'Bhagavan' and its cosmic part in all living beings going by the name of soul-force in man and (2) the elements of "sankalpa" which is essentially an act involving one's determination to perform his actions. The Sankalpa, now familiar as the introduction and starting point of all Vedic rites, was originally actually meant to precede every act in one's daily routine. The impact of materialism and the neglect of scriptural studies in India have inevitably resulted in misunderstanding about the utility and legitimacy of the act. The Sankalpa preceding a Vedic rite defines in detail the place and the time of performance in such a way as to amount to detailing the continuity of Earth's existence since Kritha Yuga.

A reading of this will, it is hoped go a great way to awake in man the awareness of the soul force and redeem him from brutality.

The Indians have ever allowed mathematical precision full play in all their actions. Why? because they confined themselves always to the three 'R's viz. 'Reading' vedas or books of knowledge, 'Writing' them which enabled them to get into their insight, and to "Arithmatic" which made their knowledge full and exact. These three are rightly caharacterised by no less a person than Lord Bacon in the following terms :—

"Reading maketh a ready man, writing a full man and mathematics an exact man."

Of course all things that have got to be expressed, have got to be named. It is this, that is in the Almanac. The Almanac gives each force and fields of forces of the nature or the universal energy system a particular name with reference to its particular characterstic or action.

First of all what is meant by "Almanac"? The almanac is a guide to the kind of Control exercised on human beings by the aforesaid play of the Central Universal Energy System. The word—Almanac—is an English compound word full of significance which is miserably misunderstood. It means a guide to "*all-mens-actions*". So the sum total of the energy playing in the aetherial waves emanating from the sun and designated in its 9 aspects which are termed Grahas, are supposed to dominate all the human actions. The days of the week are named after these grahas and this adoption of time is universally in vogue. The several ways in which the sun as the head of these several fields of forces influences the human system are dealt with in the succeeding pages.

I have confined myself to the task of expounding the principles underlining the term 'Almanac' or 'Panchangam' and leaving the actual calculations of the several, nay, innumerable number of vibrations and interferences of the Universal Energy System to the normal professional computors of the ephemeries. These computors of course get their calculations corrected with reference to eclipses occurring at different places and at different times.

2. To understand the Almanac rightly, a knowledge of the wave theory of the universe is essential under the following aspects :—

(a) Wave Theory or the play of the Central Universal Energy System from the time it became kinetic, till it became divided into two—the positive and the negative.

(b) The functions of the Central Universal Energy System in its divided character—the creative, the destructive and the protective.

(c) The first manifestation of the Central Universal Energy System as pervasive in everything in the universe.

(d) Creation of several separate bodies in the universe.

(e) Superiority in the creation of the Earth in particular.

(f) The upward evolution of all creature life on the earth, the human being representing the highest or most evolved stage in this upward movement.

(g) Man by the special gift of reasoning distorts the Equilibrium of the society, which position necessitates the Central Universal Energy System above to manifest itself again and again as 'Avatars' which word means "descends down in manifestation".

(h) Process of Evolution in Man.

(i) How one could regulate his conduct by considering himself as part of the Central Universal Energy System by a correct understanding of Panchangam and Sankalpa.

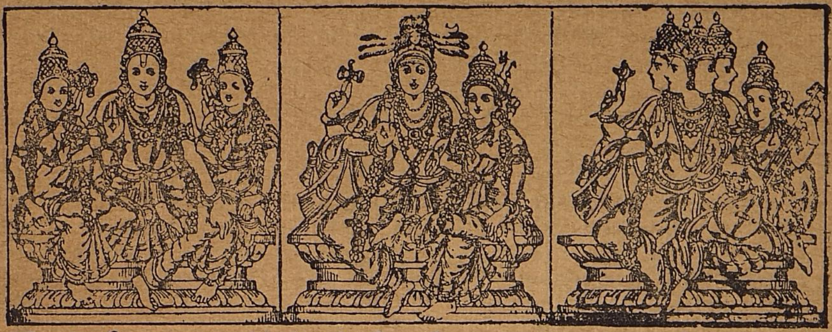
All these subjects are categorically discussed below:

(a) Wave Theory or the play of the Central Universal Energy System from the time it became kinetic till it became divided into two—the positive and the negative. This Universal Energy System is called the "NARAYANA', on account of the fact that the Entire energy was enveloped in water. (Manu ch. I. v. 10). This force is represented at the top of the picture of 'Suryanarayana' (frontispiece)—the centre being this Energy and the two female figures represent the envelopment of water.

(b) (after division)

the functions of the Central Universal Energy System in its divided character as—the creative, the destructive, and the protective. These are pictorially represented as under and given different names.

(PROTECTIVE) (DESTRUCTIVE) (CREATIVE)



(இலட்சுமி நாராயணன்) (பார்வதி பரமேஸ்வரன்) (இரண்ணிய கர்ப்பன்)

Lakshmi Narayanan) (Parvati Parameswaran) (Hiranya Garbhan)

(Vishnu) *(Rudra)* *(Brahma)*

The names pertain to the positive force or the male force and the negative or female forces are termed the Gayatri Devatas by virtue of their mitigating influence on the positive forces should they desire to do so. The relative position of these energies from East to West is significant.

(a) & (b) are forces which cannot be seen and pertain to the branch of metaphysics or Vedanta.

(c) The first manifestation of the Central Universal Energy System as pervasive in everything in the universe.

This is the Sun. (Vide frontispiece.) It is this force in its nine aspects that permeates throughout the entire world as "LIFE". The energy contained in the Sun is not simple. It consists of nine forces each having a distinct name and character; viz the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, the Dragon's Head and the Dragon's Tail. Each of these forces is called a 'graha' or 'planet'. The first seven are positive forces moving in the clockwise direction and the last two are called "chhaya grahas" on account of their mitigating influences on other grahas and move in the anti-clockwise direction, each being placed 180° apart.

It is these forces by their pervasiveness, throughout the universe in some degree or other, either each by itself or severally in permutation or combination that exist in the universe as 'LIFE'. In other words this is the process of EVOLUTION in what is called the creation.

(d) Creation of several separate bodies in the universe.

The play of the Central Universal Energy System or कालचक्र gives us the knowledge that the entire universe is one body however scattered the different parts may be and that this process is governed by definite Laws. The Law that governs this idea goes by the name of gravitation (within each body) by the name of Universal gravitation between several masses of bodies in space, and the process of tear-off goes by the name of centrifugal force. So however distant bodies may fling away commensurate with the original force, they are all—one and all of them—held together by the Central Universal Energy System and the Universal gravitation exerted by it. Hence it is that this energy goes by the name of 'Paramapurusha', or body of infinite size. How the several bodies get flung asunder and exist as separate

entities under particular distances is illustrated in the following diagram. Two important facts have to be noted viz. (1) that each such tear-off mass after becoming a separate entity has two motions, viz., one revolving round itself and another revolving round the centre of the System (i.e.) the Sun, and (2) that every such body is gloublar in shape proving the fact that the mass before tear-off was one of either gaseous or liquid.

The thrown off bodies do not fly away to any distance they like, but only to such a definite distance, of mathematical accuracy in relation to its own mass and the force or momentum at the time of tear-off from the main bulk. Throughout the universe there is gravitational attraction between one particle and another. The force within the mass is called gravity and outside the mass, in relation to several masses and the centre is called the Universal gravitation.

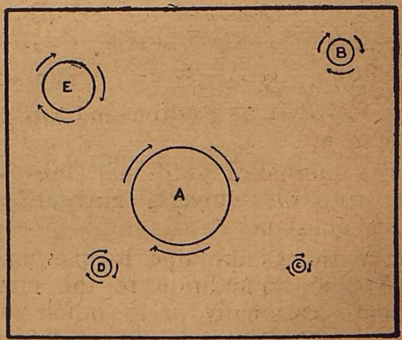
Sometimes we see certain stars falling from the sky. The reason is that these bodies get out of their normal path of the Universal gravitation with the result that they get themselves destroyed by other fields of forces and that is why we see them being burnt.

It is a matter of common knowledge that water when allowed to cool solidifies. So, the flown masses of water or liquid have got solidified by the lapse of so many thousand milleniums. Several such bodies we see in the sky as stars and constellations, the earth being one of them.

Among these several bodies some are of such a nature as to radiate similar energies, while others are not so powerful. The powerful ones we call planets, and the rest we merely call stars (compare the grades of powers on the several beings that exist on the earth).

Of the several such planetary systems the Earth is supposed to be at the centre. It is also a point of note that the constellations move along a definite path, called the ecliptic, round the Sun influencing his radiation or the major energy systems of the planets.

It is on account of this gravitational energy by which the whole universe is tied together in one bond that the Central Universal System is called PARAMAPURUSHA and this energy is fully described in what is known as PURUSHASUKTHA.



A.—is the Central Universal Energy System or the Narayana.

B.—is one of the planets.

C.—is one of the Stars.

[The difference between stars and planets is, that the former are all dark bodies and the latter are self-luminous bodies.]

D.—A group of Stars constituting one particular entity known as 'Constellation' and this entire group moves along a particular line known as the Ecliptic and radiate a particular kind of Energy.

E.—Earth. This is the only tear-off body wherein there is human habitation. (It has been clearly stated in the several books of knowledge that it is only through human existence that the composite can be made to unite with the ultimate.) It is only on account of this fact that all calculations of the Universal Energy System are made with either the Sun or the Earth as centre.

(e) Superiority in the creation of the Earth in particular.

Names of Gravitational Units pertaining to the Cardinal points of the Earth.

திக்பாலகர்கள்			திக்சக்திகள்		
Positive Energy			**Negative Energy**		
Samskrit	*Tamil*	*English*	*Samskrit*	*Tamil*	*English*
इन्द्र	இந்திரன்	Indra	ब्रह्माणी	பிரும்மாணி	Bhrihmani
वह्नि	வன்ஹி	Vanhi	कौमारी	கௌமாரி	Kaumari
पितृपति	யமன்	Yama	वाराही	வாராஹீ	Varahi
निरृति	நிருதி	Niruthi	सिद्धा	ஸித்தா	Siddha
वरुण	வருண	Varuna	वैष्णवी	வைஷ்ணவி	Vaishnavi
मरुत्	மருத்	Marut	माहेन्द्री	மாஹேந்திரி	Mahendri
कुबेर	குபேர	Kubera	चामुण्डी	சாமுண்டீ	Chamundi
ईशाः पति	ஈசான்யம்	Yeesanya	माहेश्वरी	மாஹேஸ்வரி	Maheswari

திக்கஜங்கள்
Strength of attraction

Samskrit	*Tamil*	*English*
ऐरावत	ஐராவத	Iravatha
पुण्डरीक	புண்டரீக	Pundarika
वामनं	வாமனம்	Vamanam
कुमुदं	குமுதம்	Kumudam
अञ्जन	அஞ்சனம்	Anjanam
पुष्पन्दं	புஷ்பந்தம்	Pushpandam
चार्वबौलं	சார்வ பௌளம்	Charva Bowlam
सुप्रदीपम्	ஸுப்ரதீபம்	Supradipam

திக்பாலகர் திக்சக்திகள்—The Positive and the negative systems of the Universal Energy System.

திக்கஜங்கள்—The internal or additional Universal gravitational Energy acting side by side with the Universal gravitation so that its effect could always be maintained constant.

The Earthquake shocks are due to the occasioned failure of these additional Energy System, in addition to the internal gravitation of the Earth being affected occasionally or in other words this is an Energy System which reinforces the Universal Gravitational Energy System.

The centre of Gravity of each mass in the space and that of different masses goes by the name of सिद्धs (i.e.) it is that force that makes the mass to move in particular directions and holds the several particles of that mass in tact. The centre of Gravity of the Entire masses in the Universe is the Narayana.

The centre of Graviry of the Earth alone goes by the special name of कपिल (Bhagavad Gita Ch. X v. 27). This is clearly explained in Ramayana in narrating Sagara's life or episode.

A plurality of circumstances goes to make the creation of the Earth being superior to all other creations. Scientifically we may say that of all the several bodies of masses which went asunder from the Central Mass, the position of the Earth itself contributes largely for it.

Also as a process of evolution of the earth from out of the water, several portions of land emerged. The major portions of land are seven:—

(Jambu)	(Plaksha)	(Kusa)	(Krouncha)	(Saka)
जंबु	प्लक्ष	कुश	क्रौञ्च	शाख

(Pushkara) पुष्कर and (Salmali) शाल्मलि. India is called Jambu Dwaipa. It is also the country of Bharatha and its location is south of the Meru Mountain. India was the first piece of land to come into existence.

The Period of our present existence is governed by (Vaivaswatha Manu) out of all the seven Manu Periods of the World in all the four Yugas. (Manu Chapter i. v. 62–63.)

The time of composition of Manu Smrithi has been located somewhere at the end of the Krita Yuga when the first colonization of man began. (Para 17 of Introduction B to the Discovery of the World, appended to Sandhyavandhanam, Manu Publication Series No. 2.)

Tradition has been preserved in India since the Krita Yugam even though man began to migrate from Brahmavartha to Brimharishidesa and from there to Madhyadesa and from there again to Aryavartha and thence to all the rest of the earth classed as Mlechadesa.

Brahmavartha :—Portion of India between the rivers Saraswathy and Drishadwathi.

Brihmarishidesa :—Area covered by Kurukshetra, Matsya, Panchala, (or Kanya Kubja) and Surasena (or Mathura) in the North.

Madhyadesa :—Area between Himalaya in the North the Vindhya in the South, and Prayaga in the East and Vinasana in the West.

Aryavartha :—Area between the Himalayas in the North, the Vindhya in the South, the Bay-of-Bengal in the East and the Arabian Sea in the West.

So historically, Culture, Thought and Civilization of the present day even as they are understood at the present day have sprang in India, at the dawn of creation. The Excavations of Mohanjodanro even though they do carry us back a few thousand years do not reach back to the time when Indian civilisation and Indian history started their growth.

The Earth has witnessed repeated manifestations of the play of the Universal Central Energy System, in the form of Divine Avataras, on account of the existence of the humanity in it. These manifestations have been intended for the reinstallation of Dharma, whenever humanity has transgressed it.

(f) Evolution of several creatures on the Earth; each being a development over another.

The term evolution means to evolve something from certain things we already possess. What do we possess and what do we evolve? We possess nine forms of Energies and these energies are in various degrees of perfection according to the planes in which it is exerted and each degree is also subdivided into culture and touch. These are fully explained under *(h)*, infra. How each such Energy assumes bodies are dealt with in detail in Sec. ii. of chapter i. of the Discovery of the World (appended to Sandhyavandanam, Manu Publication Series No. 2).

In the process of Evolution, the creation of Man has been considered as the highest. This is the inner meaning from the modern Scientific point of view; of the three Earlist Avatars—Matsya, Kurma and Varaha—Each of which represents first a creation out of its circumstances and next a step forward in behaviour and characteristics.

(g) The ten Avataras.

தசாவதாரங்கள்

மத்ஸ்யாவதாரம் கூர்மாவதாரம் வராஹாவதாரம் நரசிம்ஹாவதாரம் வாமனாவதாரம்

All the above in the Kritha Yuga

பரசுராமாவதாரம் ராமாவதாரம் பலராமாவதாரம் கிருஷ்ணாவதாரம் கல்க்யாவதாரம்

Thretha Yuga *Dwapara Yuga* *Kaliyuga*

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥
परित्राणाय साधूनां विनाशायच दुष्कृतां ।
धर्म संस्था पनार्थाय संभवामि युगे युगे ॥

—(Gita Ch. IV v. 7 & 8)

Lord Sri Krishna says two things.

(1) Whenever there is distortion of Dharma He manifests himself and (2) in order to protect the pious from the wicked He mainfests himself at the end of each Yuga. In Manu Smrithi it is stated that there is distortion of a fourth of Dharma at the end of each Yuga. The following Table shows the Yuga, the Avataras and the works wherein the events are recorded with remarks.

TABLE

Record of Events	*Yuga*	*Avathara*	*No. of Years and Remarks*
Matsya purana Kurma purana Varaha purana Narsimha purana	Kritha	—Matsya —Kurma —Varaha —Narasimha	17,28,000 Solar years—Development of aquatic animals. Development of bony animals. Development in vertibrates. Beginning of man.

Vedic period and Smrithi Period. The Vedic period covers from the beginning till man came into existence. Then, as man came into existence and as human beings multiplied, sphere of existence had also necessarily to be extended. Colonisation was a direct corollary and to regulate their habits and morals, a code of moral laws was a desideratum and a code called the code of Manu was drafted. This is known as the *Smrithi Period.*

Vamana Purana	Thretha	—Vamana	12,96,000 Solar Years.
Ramayana		—Parasurama	Humanity
		—Dasaratha Rama	This period is known as the first Ithihasa Period.
Maha Bharatha	Dwapara	—Bala-Rama	8,64,000 Solar Years Humanity
		—Sri Krishna	This period is known as the Second Ithihasa period.
Bagavatha	Kali	—Kalki	4,32,000 Solar Years This is known as the Historic Period. Of this total Period we are now in the 5055th Year.

There are two points which would deserve special mention, viz. (1) Consistency with the process of evolution and (2) the Avataras have all been from the protective aspect of the Universal Central Energy System. अभय सर्व भूतेभ्यो ददाम्येतद्व्रतं मम ॥ (i.e. my existence is to guarantee protection for all beings).

(1) That these Avataras have been in accordance with the biological development of the Universe is a matter of interest and elucidation by the scientists. So far as our research goes, the number of avataras being restricted to ten, would require to be explained. The Matsya, Kurma, Varaha, and Narasimha avataras took place in Kritha Yuga, Vamana, Parasurama and Dasaratha Rama were in the Thretha Yuga, and Balarama and Sri Krishna Avataras were in the Dwapara Yuga and the Kalki Avatara in the present Kali age.

Matsya—Water creature was the first form (i.e.) fish-whale.

Kurma—First vertebrate on the land.

Varaha—Greater development among vertebrates—pig–Rhinoceros.

Narasimha—Half man and half beast.

Vamana—Miniature human form.

Parasurama—A great member of the		Ecclesiastical	class
Dasaratha Rama—	do	Defence	do
Balarama— *Sri Krishna*— }	do	Commercial	do
Kalki—	do	Labour	do

So in this whole age (the kali age) there will be distortion in labour and the crisis will head itself to a process of destruction which will be the deluge.

(2) All these above avataras have been from the protective Energy System—The Vishnu.

(h) Process of Evolution culminating in Man.

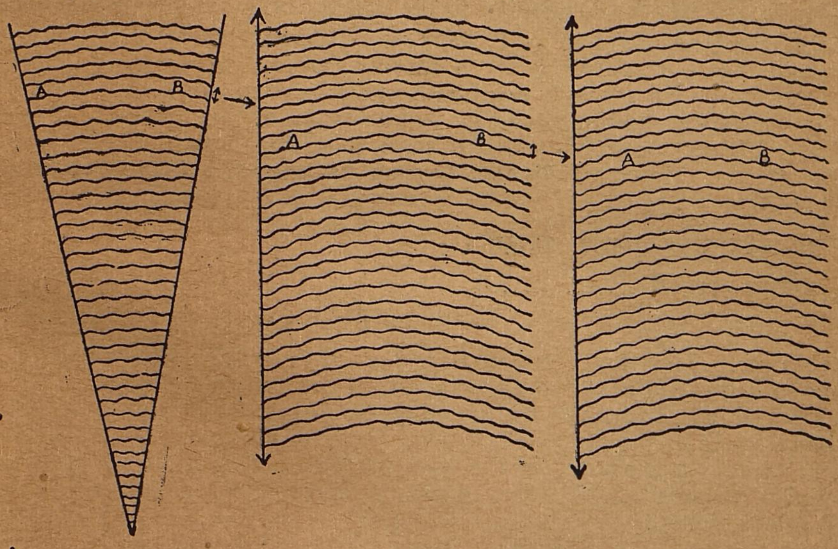


Fig. (1) Fig. (2) Fig. (3)

अहं आत्मा गुडाकेश सर्व-भूत-आशय-स्थितः।
अहं आदिश्च मध्यंच भूतानां अन्त एवच॥

(Gita Ch. X v 20)

[*Tr* :—I am the Soul force. I occupy the bodies of all living beings. I am the beginning, the middle, and the end of all living beings.]

The three figures given above are intended to explain the process of evolution. Figure (1) is intended to show the degree of evolution, commencing from the bottom, of each specie, figure (2) is intended to show the different cultures in each Sector in figure (1), and figure (3) is intended to indicate the degree of refinement of each sector in Fig 2. To illustrate the above let us take two species—the dog and the man. All dogs would come under one sector A B in Fig (1); among these 'Terriers' or 'spotters' as we call them would come under one sector A B in Fig. (2); and among spotters 'Alsatian' dogs which spot out criminals would come under sector A B in Fig. (3). In the case of man, likewise man as a group, occupies as many Sectors in Fig. A. according to the several permutations and combinations of chaturvaruyas; and for each such sector there will be a corresponding classification in figure (2) and for each sector in Fig. 2 there will be a corresponding classification in Fig. 3.

Para 2 of the introduction to Sandhyavandanam defining the terms "Composite", "Culture" and "Touch" is reproduced for easy reference.

Para 2. I wish to define specifically the words—" Composite "., 'Culture : and "Touch" as used in this work and in the Manu Publications Series in general.

Composite :—Whatever one may understand by the term 'Soul', the term 'Composite' cannotes it, while at the same time having a wider field to denote. The term 'Composite' was specially chosen as it is a part of the Universal Energy System with specific characteristics imbibed from the several inter-related fields of forces and with the shades of degrees of development of these specific characters. The sun, who is considered as the parent of all the composites in the entire world or the परमपुरुष is the centre of the Universal Energy System having diverse fields of activities; each field being responsible for a specific character in human actions. This conception is specially dealt with as a science in astrology. Persons who have a background in astrology will understand this better. In this connection, it may be worth while to note that this aspect of the wave theory of the Universal Energy System is expounded in very clear terms :

यथाकाष्ठच काष्ठच समेय्पतां महोद्धौ ।

समेत्यच व्यपेयातां...............॥

(Ramayana, Ayodhyakanda ch. 105 v. 26.)

Culture :—This can refer only in respect of the composites which exist in human beings. For it is the special gift of the human beings that they are endowed with the power of reasoning—to discriminate the good from the bad—so that, by doing the good, the composite can be raised to a higher degree of perfection, as the very purpose of man is to raise or culture the composite within him to such a degree of perfection as to unite it with the ultimate.

Touch :—This, like the term 'Culture', can have reference only in respect of the composites in human beings. It refers to the several degrees of fineness within the culture. This is a 'Jewellary' term, indicating the several shades of degrees of the fineness of the culture."

(*i*) How one could regulate his conduct, considering himself as part of the Central Universal Energy System by a correct understanding of Panchangam and Sankalpa.

(*a*) **Panchangam** (பஞ்சாங்கம்):

The term "Panchangam" is a Samskrit term meaning "five aspects" or influences. The human soul force or आत्मन् (Atman) is a microcosm of the Central Universal Energy System and therefore possesses all the essentials and characteristics of the Universal Energy System according to the degree of its development under the terms "Culture" and "Touch", as already explained. It is therefore a logical corollary, that the daily routine of actions of all individuals is regulated by the cosmic forces or waves emanating from the controlling agents—the sun or the moon, the other planets, the constellations, etc. The calculations in respect of these forces are made under two heads, viz., the centre of calculations being either the individual's position on the Earth or the centre of the Earth with reference to the solar system.

That man is a creature of nature is undisputed, and therefore it is, that he should take proper note or guidance from the influences of nature on him. These influences, which are five in number, are termed as 'Thithi', 'Vara', 'Nakshatra, 'Yoga', and "Karana". The full implications of each of these are dealt with in detail in the succeeding pages under respective heads.

(*b*) **Sankalpa** (ஸங்கல்பம்)

All actions of all individuals are the promptings of the आत्मा (atma) or the soul and the body is only an instrument for the performance of these actions.

Every individual, therefore, before commencing an action or work ,has got to come to a determination as to what exactly he is going to do, with reference to his place and time on the earth and this is called in Samskrit—"a Sankalpa" संकल्प. The Elements of a Sankalpa are thus to denote with precision, the place and the time—Why place and time? It will be apparent, from a review of this almanac as a whole that the connection between the Central Universal Energy System and its nucleus, the soul force, rests on their relative position and the time of action. The place and the time are being specifically named in all their particulars since the world began in the following terms :—

अद्य श्रीभगवतः महापुरुषस्य श्रीविष्णोः आज्ञया प्रवर्तमानस्य आद्यब्रह्मणः	...	Since the world came into existence in its kinetic form by the play of the central Universal Energy System.
द्वितीय परार्धे	...	In the second half of the kalpa of
श्रीश्वेतवराहकल्पे	...	White Varaha Avatara.
वैवस्वत मन्वन्तरे	...	In the specific period of the Vaivaswatha Manu.
कल्युगे	...	In the Kaliyuga
प्रथमपादे	...	During the first pada thereof
जम्बू द्वीपे	...	In the land of Jambu dwipa
भारतवर्षे	...	Under the Bharatha suzerainty
भंरतः खंडे	...	In the 'Bharatha country'

शखाब्दे	...	Among the several years of the several eras.
मेरोः दक्षिणे पार्श्वे	...	At the portion South of the Meru Mountain.
अस्मिन् वर्तमाने व्यवहारिके	...	So far with reference to the portion of such a country.

(So far the place, where the individual is, is described).

प्रभवादि षष्ठयाः संवत्सराणां मध्ये	...	Among the cycle of 60 years commencing with Prabhava.

(indicating in which of the sixty years).

—नाम संवत्सरे	(at the Specific)	Year
—अयने	(,,)	Course of the sun
—ऋतौ	(,,)	Season
—मासे	(,,)	Month
—पक्षे	(,,)	Moon's phase whether (Rise or Decline) Waxing or Waning
तिथौ	(,,)	Phase of the Moon
वासरः	(,,)	Week day
नक्षत्र युक्तायां	(,,)	Constellation

(the time, being denoted as above, each of which having a particular significance).

श्रीविष्णु योग	At the Vishnu Yoga
श्रीविष्णु करण	At the Vishnu Karna
शुभ योग	At the good Yoga
शुभ करण	At the good Karna

(All yogas and karnas are both protective and hence good).

At such a time, as above described, I propose to do such and such an action, having been prompted by my composite to please its parental Universal Energy System.

A determination to do a particular 'Act' is a condition precedent for all actions.

It is these two documents that have preserved the continuity of the Earth since it came to exist.

Section II

SCIENCES INVOLVED IN THE ALMANAC

Fundamentals of several sciences are contained in the Almanac or Panchangam. The Indian boys and girls are initiated into these fundamentals, by the elders of the families so that even at the start of their scholastic career they know something of all sciences with the result that they have ample opportunity and facility to become versatile.

(a) Geography :

The fundamentals of this science are contained in the Almanac :—

(i) The earth by its own daily motion round the Sun causes day and night and this motion is called the diurnal motion of the Earth.

(ii) the Earth completes its revolution round the Sun once in 365¼ days which is called the year or the annual motion of the Earth.

(iii) The inclination of the axis of the Earth round the Sun gives the variation in the day and the night during the several periods of the year.

(iv) The oval shape of the Earth and its motion from the Tropic of Cancer to the Tropic of the Capricorn and back again gives the Ayanas or the northern and the southern courses of the Sun. Tropic of Cancer and Tropic of Capricorn are two belts of latitudes running $22\frac{1}{2}^\circ$ severally north and south of the Equator.

(b) Astronomy :

(i) The names of the several constellations and the particular line in which they move known as the Ecliptic are mentioned in this almanac.

(ii) How the several phases of the Moon are caused and their influences.

(iii) The situation of the several planets with reference to the Sun and their motion.

(iv) The Zodiac (Zoo-dhi-arc) and its nature,

(c) Physical Science :

(i) Properties of matter with its origin from the vortex rings and atomic theory. Indestructibility and constancy of matter, conservation and transformation of energy.

(ii) The several fields of cosmic forces and their influences by way of supplementation, interferences, or inaction as resultants.

(iii) The origin of the several fields of forces, viz. ; the sun with its adjunct of 8 grahas, each graha by itself, the moon in each of its several phases, the play of each constellation with reference to its position from the Sun.

(iv) Calculation of the several fields as forces in their intricacies and with reference to the fields of forces of the composite of a particular individual with reference to its position on the Earth.

(v) All the planets except the Moon do not change in their phases. It is only the moon that changes in phase by waning and waxing every 15 days. The influence of the Moon has therefore to be studied with reference to its change in phase.

(vi) All these planets move along the ecliptic in which are situated 27 groups of stars or constellations. Each constellation contributes its own effect when the several forces of the Sun pass through them.

(vii) So far, the above discussion was confined to dissipating forces. In a bowl of water if we throw a stone, waves are dissipated round about it and then we see counter-waves and counter-currents also commensurate (1) with a force with which the stone was thrown and (2) with reference to the position of the water and the position of the individual who threw the stone and (3) the nature at the time of impact.

(d) Medicine :

In Manu Ch. V. v. 5 the fundamental causes of diseases are stated to be as follows :—

अनभ्यासेन वेदानां, आचारस्यच वर्जनात् ।

आलस्यात्, अन्नदोषात्, च मृत्युः विप्रान्। जिघांसति ॥

Death (ultimate of all diseases) causes distress to even learned men on account of only 4 causes.

1. Non-usage of the Books of knowledge.
2. Non-conformity to traditions.
3. Indifference to ill-health or disease at its initial stage.
4. Indiscriminateness in diet.

Several methods to prevent the above are given in the Almanac. The several Vratas prescribed are for the prevention of diseases. The method and the rules to observe 'fasting' are of special importance and are therefore dealt with under a separate heading.

(e) History :

It is the Almanac that has preserved the Ancient history from the time the Earth came to exist. The record of the several events that have taken place from time to time could be seen in the several Smrithis, the two Ithihasas and the several Puranas.

(f) Fundamentals of all other sciences could also be seen in the Almanac as they are only particular branches of the above.

Section III

INTERFERENCES IN THE COSMIC WAVES OF THE SUPREME UNIVERSAL ENERGY SYSTEM

If we throw a stone in still water we observe that waves in the form of rings are produced. These naturally when they meet with any obstruction reflect back causing counter-waves and these obstruct in their sequence the succeeding waves. The original waves are known as regular waves and the counter-waves are known as interfering waves. So the several Cosmic forces in the Etherial planes cause countless number of waves and interferences. The waves are known after the original forces and the interferences are given like-wise special names.

The original fields of forces are created by :—

1. *The Planets.* — The waves caused by these are named after the particular week days.—The Sun's waves, The Jupiter's waves, The Mars' waves, The Saturn's waves, Etc., Etc. and

2. *The Constellations.*—The waves caused by these are named after the names of the particular constellation which moves each day in rotation.–The Waves of Aswini, Bharani, Etc., Etc.

In respect of the above original waves counter-waves are caused by :—

1. The Moon by the changes in its phases computed with reference to the primary waves of other planets. This interference goes by the name of 'Yogini'.

2. The original waves of the planets themselves, after meeting with infinity, get reflected back as counter currents and these interferences go by the name of 'Vara Sulai'.

3. Of the nine Planets the seven planets give out their waves one for each day and the Raghu the eighth Planet being a Chaya graha influences or mitigates every day the waves of that particular day and this interference is called the time of Rahu for that particular day. This particular interference is called the 'Rahu Kalam' or Rahu's-time.

4. The original waves of the planets and the constellations also interfere and the interferences are either very good or good in the sense that though these are interferences they move in line with original waves, or bad or worse in the sense that the interferences are obstructive in character. These go by the name of 'Amrithadi—Yogams'.

Each of the above four interferences is discussed below :

1. *Yogini* :—These interferences are supposed to affect the composite in respect of any journey that it may undertake. The journey of course can be in any one of the eight directions and the interferences are with reference to the phase of the moon; they are tabulated as under :—

Phase of the Moon		*Directions Affected*
Bright fortnight	*Dark fortnight*	
1st phase 11th phase	6th phase	East
2nd ,, 12th ,,	7th ,,	North
3rd ,, 13th ,,	8th ,,	South East
4th ,, 14th ,,	9th ,,	South West
5th ,, 15th ,, (full Moon)	10th ,,	South
6th ,,	1st phase 11th ,,	West
7th ,.	2nd ,, 12th ,,	North West
8th ,,	3rd ,, 13th ,,	North East
9th ,,	4th ,, 14th ,,	Sky
10th ,,	5th ,. 15th ,, (New Moon)	Inside Earth

2. *Varasulai* :—The term means that the counter currents act like a Bayonet in the March of the composites' actions. But the effect could be warded off by the composite being fed a little. The following table gives the directions of the counter waves or interferences with the time of activity and the feed of the composite.

Days	*Direction*	*Time of accute activity*	*How the effect could be overcome.*
Sundays	West and North West	12 Naligais commencing from sun rise.	Eating Curd Bath, is the general antidote and the following are the special. Jaggery.
Mondays	East and South West	8 ,,	Curd
Tuesdays	North and North West	11 ,,	Milk
Wednesdays	North and North East	11 ,,	Milk
Thursdays	South and South East	20 ,,	Oil bath
Fridays	West and South West	12 ,,	Jaggery
Saturdays	East and South East	8 ,,	Curd

3. *Rahukalam* :—The Rahu influences his interference for a period of one and half hours each day according to the influence of the planets. There is also a period corresponding to this for one and half hours which is said to aid the planetary waves for that day and this goes by the name of the period of Gulika. There is also an interfering current just like Rahu for a period of one and half hours which is less influential than Rahu. The above periods are tabulated below :—

Days	*Rahukalam*	*Gulikakalam*	*Yamagandam*
Sunday	4-30 p.m.—6 p.m.	3-0 p.m.—4-30 p.m.	12 Noon—1-30 p.m.
Monday	7-30 a.m.—9 a.m.	1-30 p.m.—3 p.m.	10-30 a.m.—12 Noon
Tuesday	3- 0 p.m.—4-30 p.m.	12 Noon—1-30 p.m.	9- 0 a.m.—10-30 a.m.
Wednesday	12 Noon —1-30 p.m.	10-30 a.m.—12 Noon	7-30 a.m.—9-0 a.m.
Thursday	1-30 p.m.—3 p.m.	9-0 a.m.—10-30 a.m.	6-0 a.m.—7-30 a.m.
Friday	10-30 a.m.—12 Noon	7-30 a.m.—9 a.m.	3- 0 p.m.—4-30 p.m.
Saturday	9- 0 a.m —10-30 a.m.	6- 0 a.m.—7-30 a.m.	1-30 p.m.—3-0 p.m.

Note :—

Rahukalam :—6 a.m.—7-30 a.m. is free for all days. Why ? Because Rahu being a mitigating planet 6 a.m.—7-30 a.m. is allowed for the planets to acquire their intensity.

Gulika :—The periods free from interferences will be seen to commence at 6 a.m. in the morning and range for 1½ hours each day in the descending order of the week days.

Yamagandam :—Yamagandam commences from 6 a.m. and does not exceed beyond 4-30 p.m. just like gulikam.

4. *Amrithadiyogams* :—The resultant of the waves propagated by the planets and the constellations showing their reaction on the vibrations of Human Bodies or Atmans or the Composites are indicated in four degrees —as, very good, good, bad, or very bad. They are tabulated below, under the following indications.

1	Indicates	Very Good.	or 1st rate
2	,,	Good	,, 2nd ,,
3	,,	Bad	,, 3rd ,,
4	,,	Very Bad	,, 4th ,,

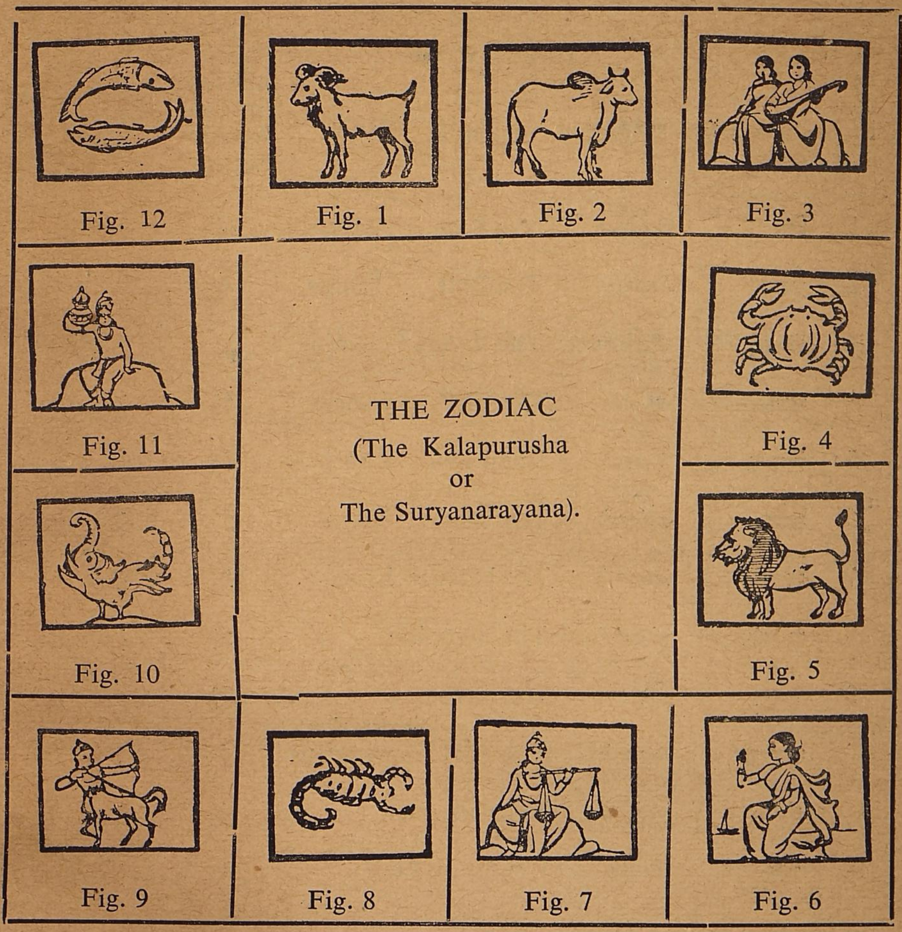
PLANETS		WEEK DAYS						
English	*Tamil*	*Sun.*	*Mon.*	*Tue.*	*Wed.*	*Thu.*	*Fri.*	*Sat.*
Aswini	அசுவணி	2	2	2	3	1	1	2
Bharani	பரணீ	4	2	2	2	2	2	2
Krithikai	கிருத்திகை	2	3	2	1	3	2	1
Rohini	ரோஹிணீ	2	1	1	2	3	3	1
Margasira	மிருகசீர்ஷம்	2	1	2	2	3	2	2
Thiruvadirai	திருவாதிரை	2	2	3	2	3	2	2
Punarpusam	புனர்பூசம்	2	1	2	2	1	2	2
Pusam	பூசம்	2	2	2	2	1	3	2
Ayilyam	ஆயில்யம்	2	2	2	2	2	3	3
Makham	மகம்	3	3	2	2	1	3	1
Puram	பூரம்	2	2	2	1	2	2	2
Uttiram	உத்திரம்	1	2	1	1	3	2	3
Hastham	ஹஸ்தம்	1	2	2	3	2	1	3
Chittirai	சித்திரை	2	4	2	2	2	2	3
Swathi	ஸ்வாதி	2	1	2	2	1	2	2
Visakham	விசாகம்	3	3	3	2	2	2	2
Anusham	அனுஷம்	3	2	2	2	2	2	2
Kettai	கேட்டை	3	2	3	2	4	3	2
Moolam	மூலம்	1	2	1	3	2	1	2
Puradham	பூராடம்	2	3	2	1	2	4	2
Uttiradam	உத்திராடம்	1	3	4	1	3	3	3
Thiruvonam	திருவோணம்	1	1	2	2	2	3	2
Avittam	அவிட்டம்	3	2	2	4	2	2	2
Sathayam	சதயம்	2	2	3	2	3	2	1
Purattadhi	பூரட்டாதி	2	3	3	1	2	2	3
Uttirattadhi	உத்திரட்டாதி	1	2	1	2	2	2	2
Revathi	ரேவதி	1	2	2	3	2	2	4

Note :—The waves emanating from these constellations are communicated to us by the following birds which are capable of knowing them :—

The first five constellations are understood by the kingfisher
The next six ,, ,, ,, owl
The next five ,, ,, ,, crow
The next five ,, ,, ,, cock
The last six ,, ,, ,, peacock
This helps us in solving the problem of omens.

Section IV

THE ZODIAC



THE ZODIAC EXPLAINED

The term Zodiac means, the path of the Sun who traverses through a course of 12 Rasis represented by animals—The Ram, the Bull etc. The term is a compound word— जू (Zoo) is Tamil word ஜூ meaning animals. धि is the contraction of the Samskrit term अधिष्ठितः meaning 'Seated'. अर्क् is a Samskrit word meaning "The Sun". The Zodiac is also conceived as कालपुरुष (Kalapurusha) as the Sun is the first Manifestation of Narayana. He completes one revolution within a time—a year—and then repeats one course after another.

The Sun is never by himself. He is always identified with his nine degrees of potency, each being named as a planet for the sake of convention. The planets and the constellations are either in conjunction, in apposition or in neutrality.

2. The figures in the Zodic are explained below :—

Figures.	NAMES				Period of Sun's influence in the Rasi in Naligas*	Period in Naliga's which should be avoided as causing disturbances
	Samskrit	Tamil	English	Astrological		
1	मेषं	மேஷம்	The Ram	Aries	$4\frac{1}{4}$	$\frac{1}{2}$ in the beginning
2	वृषभं	ரிஷபம்	The Bull	Taurus	$4\frac{3}{4}$	do
3	मिथुनं	மிதுனம்	The Twins	Gemini	$5\frac{1}{4}$	$\frac{1}{2}$ in the middle
4	कटकं	கடகம்	The Crab	Cancer	$5\frac{1}{2}$	$\frac{1}{2}$ in the end
5	सिंहम्	சிம்மம்	The Lion	Leo	$5\frac{1}{4}$	$\frac{1}{2}$ in the middle
6	कन्या	கன்னி	The Virgin	Virgo	5	$\frac{1}{2}$ in the beginning
7	तुलां	துலாம்	The balance	Libra	5	$\frac{1}{2}$ in the middle
8	वृश्चिकं	விருச்சிகம்	The Scorpion	Scorpio	$5\frac{1}{4}$	$\frac{1}{2}$ in the beginning
9	धनुस्	தனுஸு	The Archer	Sagittarius	$5\frac{1}{2}$	do
10	मकरम्	மகரம்	The goat	Capricornus	$5\frac{1}{4}$	$\frac{1}{2}$ in the end
11	कुंभम्	கும்பம்	The waterman	Aquarius	$4\frac{3}{4}$	$\frac{1}{2}$ in the middle
12	मीनं	மீனம்	The fishes	Pisces	$4\frac{1}{4}$	$\frac{1}{2}$ in thc end
				Total	60	

Notes :—

1. * One constellation completes one revolution round the earth once every day. Therefore 24 hours=60 Naligas 1 hour=$2\frac{1}{2}$ Naligas : 1 Naligai=24 minutes and $\frac{1}{2}$ Naligai in the last column=12 minutes.

Also the following computations will be found useful wherever necessary.

12 Rasis=360°,

1 Rasi=30° =$2\frac{1}{4}$ Constellations=9 padas.

9 padas = 30°

1 pada = $3\frac{1}{3}$°.

2, Obviously the sun's stay in each Rasi gives the name of the month.

3. As the 27 Constellations traverse in the Zodiac, each Rasi covers $2\frac{1}{4}$ Constellations as under.

CONSTELLATIONS	*Rasi*	Part of the body of the Kala-Purusha.
Aswini (1) Bharani (1) Karthigai ($\frac{1}{4}$).........	मेषम्	Head
Karthigai ($\frac{3}{4}$) Rohini (1) Margasira ($\frac{1}{2}$)......	वृषभं	Face
Margasira ($\frac{1}{2}$) Arudra (1) Punarvasu ($\frac{3}{4}$)......	मिथुनं	Neck and Shoulders
Punarvasu ($\frac{1}{4}$) Pushya (1) Aslesha (1).........	कटकं	Chest or Thorax
Makha (1) Purva Phalguni (1) Uthra Phalguni ($\frac{1}{4}$)...	सिंहं	Stomach
Uthra Phalguni ($\frac{3}{4}$) Hastha (1) Chittira ($\frac{1}{2}$)...	कन्या	Waist
Chittira ($\frac{1}{2}$) Swati (1) Visakha ($\frac{3}{4}$)...........	तुलां	Lower belly or Stomach
Visakha ($\frac{1}{4}$) Anuradha (1) Jeyshta (1).........	वृश्चिकं	Sexual organs
Moola (1) Purva Ashadha (1) Uttira Ashadha ($\frac{1}{4}$)	धनुस	Thighs
Uttira Ashadha ($\frac{3}{4}$) Sravana (1) Avittam ($\frac{1}{2}$)...	मकरं	Knees
Avittam ($\frac{1}{2}$) Sataya (1) Purva Proshtapada ($\frac{3}{4}$)	कुंभ	Buttocks
Purva Proshtapada ($\frac{1}{4}$) Uttira Proshtapada (1) Revati (1)	मीनं	Feet

4. Each of the Rasi is also called the particular "House" of the Sun for a particular period.

कृत्वाद्वादशाधात्मानं द्वादश आदित्यतां गतः ।

5. The stay of the planets in each Rasi is as under :—

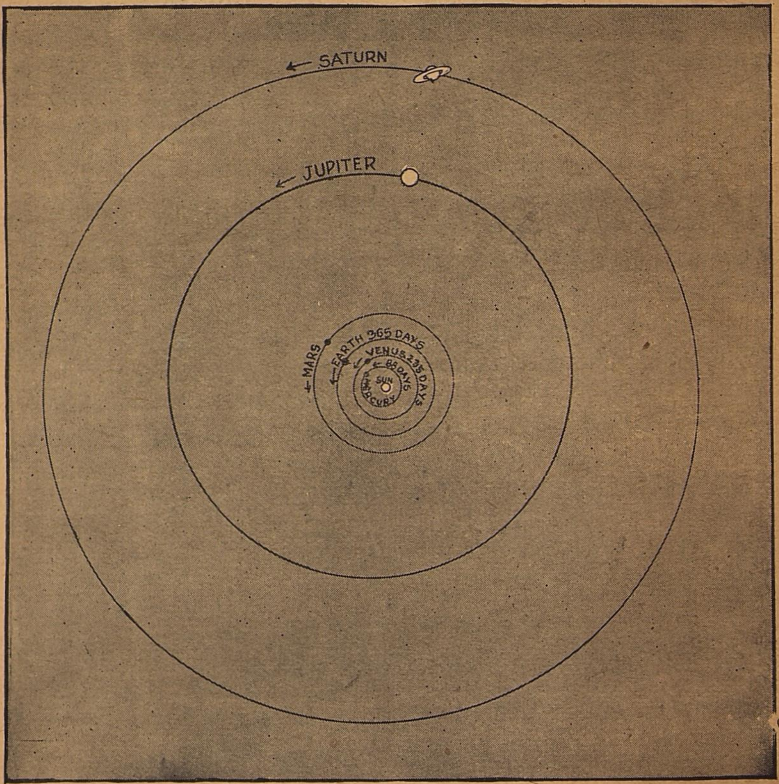
Planets	*Period of Stay*
Sun	1 month
Moon	$2\frac{1}{4}$ day
Mars	$1\frac{1}{2}$ months
Mercury	1 month
Jupiter	1 month
Venus	1 year
Saturn	$2\frac{1}{2}$ years
Dragon's Head	$1\frac{1}{2}$ years
Dragon's Tail	$1\frac{1}{2}$ years.

The last two which are situated at 180° apart move in the same plane in anti-clockwise direction. The other planets all move in the clockwise direction.

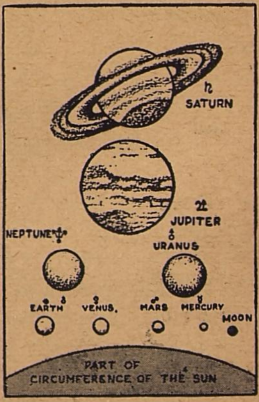
6. The sun is supposed to stay in each Rasi for one mouth, and then goes to the next. So the time of the change of the position of the Sun from one Rasi to another every month is called संक्रमण (Sankramana). The term Sankramana means passing from one to another in succession. क्रमेण सञ्चरति । Of these changes of places four are of importance. viz., Entry into 1st, 4th, 7th, 10th Rasis. Even among these the 10th is supposed to be the most important and the most powerful one. This Energy is pictorially represented in the almanacs as Makara Sankaranthi Purusha.

This is because the Sun after exhausting himself starts with fresh Energy on his northerly course to get as much benefit for the Energy System as a whole and confers it on mankind in his southernly course. This Sankramana is therefore the most important one.

7. Pictorial representation of the movement of these planets is as under. :—



8. Relative masses of these planets are also pictorially represented as follows :—



Section V

K A L A C H A K R A

(Time factor of the Universe)

In the latter half of the (संकल्प) Sankalpa several references to time are made viz. 1. Yuga, 2. The fourth part of the Yuga which is current 3. Year, 4. Northern or the Southern course of the Sun between the Tropic of capricorn and Tropic of cancer, 5. Season (Every two months form a particular season), 6. Month, 7. The Waxing period or the waning period of the Moon, 8. The particular phase of the Moon, (the number of the day calculated from the New Moon or the Full Moon) 9. The day of the week. 10. The particular constellation ruling the particular day. Besides there are two other influences known as Yoga and Karana*.

Nos. 1 & 2 have already been dealt with earlier in this volume.

No. 3. The year. Normally the period of one year consists of 365½ days. The date of commencement of the year varies under different standards. There are several Eras or systems of computations of the years in vogue in India. The words of Abul Fazal, the greatest Mathematician, during the time of the Mughal Emperor Akbar, are significant. "Every nation forms an era from some remarkable events such as a change of religion, the accession of one family to the throne, the extinction or expulsion of another, a great earthquake or a flood". The ancient Hindus based their year on nature—the divine play of Suryanarayana.

The normal span of human life is 120 years or two cycles of 60 years. The names of these 60 Indian years are :—

No.	*English*	*Tamil*	*Samskrit*
1	Prabhava	பிரபவ	प्रभव
2	Vibhava	விபவ	विभव
3	Sukla	சுக்ல	शुक्ल
4	Pramoduta	பிரமோதூத	प्रमोदूत
5	Prajotpathi	பிரஜோத்பத்தி	प्रजोत्पत्ति
6	Angirasa	அங்கீரஸ	आङ्गिरस
7	Srimukha	ஸ்ரீமுக	श्रीमुख
8	Bhava	பவ	भव
9	Yuva	யுவ	युव
10	Dhatu	தாது	धातु
11	Easwara	ஈஸ்வர	ईश्वर
12	Bahudanya	பஹுதான்ய	बहुधान्य
13	Pramathi	பிரமாதி	प्रमाति
14	Vikrama	விக்ரம	विक्रम

* It is interesting to note that word "Pancha-angam" means "five parts"—meaning phase of the moon, day of the week, Constellation of the day, Yogam and Karanam.

No.	English	Tamil	Samskrit
15	Vishu	விஷு	विषु
16	Chitrabhanu	சித்திரபானு	चित्रभानु
17	Swabhanu	ஸ்வபானு	स्वभानु
18	Tharana	தாரண	तारण
19	Parthiva	பார்த்திவ	पार्थिव
20	Vyaya	வியய	व्यय
21	Sarvajit	ஸர்வஜித்து	सर्वजित्
22	Sarvadhari	ஸர்வதாரி	सर्वधारि
23	Virodhi	விரோதி	विरोधि
24	Vikriti	விக்ரிதி	विकृति
25	Khara	கர	खर
26	Nandana	நந்தன	नन्दन
27	Vijaya	விஜய	विजय
28	Jaya	ஜய	जय
29	Manmatha	மன்மத	मन्मथ
30	Durmukhi	துர்முகி	दुर्मुखि
31	Hevilambi	ஹேவிளம்பி	हेविलम्बि
32	Vilambi	விளம்பி	विलम्बि
33	Vikari	விகாரி	विकारि
34	Sarvari	சார்வரி	शार्वरि
35	Plava	பிலவ	प्लव
36	Subhakritu	சுபகிருது	शुभकृत्
37	Sobhakritu	சோபகிருது	शोभकृत्
38	Krodhi	குரோதி	क्रोधि
39	Visvavasu	விஸ்வாவசு	विश्वावसु
40	Parabhava	பராபவ	पराभव
41	Plavanga	பிளவங்க	प्लवङ्ग
42	Kilaka	கீலக	कीलक
43	Soumya	ஸௌம்ய	सौम्य
44	Sadharana	ஸாதாரண	साधारण
45	Virodhikritu	விரோதிகிருது	विरोधिकृत्
46	Paridhavi	பரிதாவி	परीधावि
47	Pramathicha	பிரமாதீச	प्रमातीच
48	Ananda	ஆனந்த	आनन्द
49	Rakshasa	ராக்ஷஸ	राक्षस
50	Nala	நள	नल

No.	English	Tamil	Samskrit
51	Pingala	பிங்கள	पिङ्गल
52	Kalayukthi	காளயுக்தி	कालयुक्ति
53	Siddharthi	ஸித்தார்த்தி	सिद्धार्थि
54	Roudri	ரௌத்ரி	रौद्रि
55	Durmathi	துர்மதி	दुर्मति
56	Dundhubhi	துந்துபி	दुन्दुभि
57	Rudhirodgari	ருதிரோத்காரி	रुधिरोद्गारि
58	Rakthakshi	ரக்தாக்ஷி	रक्ताक्षि
59	Krodhana	குரோதன	क्रोधन
60	Akshaya	அக்ஷய	अक्षय

The methods adopted for purposes of calculation vary in three respects. Some have adopted the sun's motion, some the moon and some the constellations. These are severally called the Sowramana, Chandramana and the Nakshatramana eras. Although the Eras, all based on the Universal Central Energy System, are calculated as above, for purposes of calculation in the majority of cases it is the Souramana Ephemeries that is adopted. Almost all the Tamilians adopt the Souramana, while the Telanganas adopt the Chandramana, and in some places up in the north the Nakshatramana is in vogue.

Besides the above, there are several other Eras all of them based on some remarkable event or other. These Eras are tabulated below with remarks as to their origin and the place where they are in vogue.

Serial No.	Name of Era	Remarks
	I. Of Indian Origin :—Natural.	
1.	*Saptharishikala or a cycle of seven rishis*	Named after the constellation of the seven stars of the Great Bear. This is the only mode of reckonning adopted in Rajatharangini. Also adopted in the Hill States to the South East of Kashmir between the Chenab and the Jumna (Multan). About 7000 B.C. (i.e.) about 4000 years towards the end of Dwapara Yuga. [Dronacharya is said to be the inaugurator of this System.]
2.	*Barhaspatyamana.*	*(a)* 60 year cycle of Jupiter. This is a period of 60 years or 5 revolutions of the planet ; each revolution has a different name ; used in some places in Northern India. *(b)* 12 years cycle of Jupiter. This is in use in Tibet and Ladak.
3.	*Kali Yuga.*	Observed throughout India ; we are in the 5055th year. FoɹI exact calculation see code of Manu Ch. 1 v. 68—70.

II. *Of Indian Origin* :—Eventual.

4. Cycle of Parasurama or Kollam Era or Quilon Era.—In use only in Malabar and Travancore down to Cape Comorin. This cycle was started from 1176. B. C.

5. Buddha Era—From the death (Nirvana) of Buddha—Sakhya Muni —In use in Northern India. Dates from 544 B.C.

6. Jain Era—From the death (Nirvana) of Maha Vira. In use among the Jains in Guzerat and Marwar. Dates from 527 B.C.

7. Vikramaditya Samvat—Commemorates the accession of King Vikramaditya to the throne. Reckoned from the Vernal Equinox of the year 57 B.C. or the completion of Kaliyuga year 3044.

8. Graha Parvathi Cycle—This is a cycle of 90 years. Only in use in South India. Starts from Kaliyuga 3078 or B.C. 24. Probably it may have some connection with the Jyothishi cycle of Jupiter which dates from the same year.

9. Sakha Era—This Era begins with the Vernal Equinox of Kaliyuga 3179 or A.D. 78. In use in North India and South India partially.

10. Guptha Era—Begins from A.D. 167.

11. Chedi or Kalachuri Samvat—In vogue in Nagpur and Central Provinces. Begins from A.D. 249.

12. Era of Ballabha—From A.D. 319. In use in some parts of North India.

13. Era of Swami Harsha—In commemoration of king Harsha Vardhana of Kanouj. Begins from A.D. 607.

14. Newar Era—Peculiar to Nepal—A.D. 880. Introduced by Raja Raghava Deva.

15. Chalukya Era—Chalukya Vikrama Varsha, dates from A.D. 1076.

16. Lakshmana Sena Era—Marks the death of Lakshmana Sena S/o Ballalasena, Rajah of Bengal. In vogue in Tirhut and Mithila.

17. Siva Sangha Samvat—A.D. 1114 Commemorates the expulsion of Jain Rajas from the Peninsula of Guzerat.

III. *Foreign*—Central Asia.

18. Era of Parthia—247 B.C. Used in Babylon.

IV. *Foreign*—Greek conquest.

19. Era of Selukide—1st October 312 B.C. Selukus defeated Nikana the general of Antigonus and thus became Master of Babylon—used in Babylon.

IV. *Foreign*—Muhammadan.

20. Hijra Era—Dates from the morning after the flight (Hijra) of Muhammad from Mecca to Medina, 1st July 622 A.D. The first Muhammadan Year began on a Friday. They started their era with elaborate prayers in Mosques, a tradition which is still preserved intact all over the Muslim world.

21. Fazli Era of Bengal—1st Vaisakha of Hindu Solar Year or 1st April 556 A. D. Introduced by Akbar for revenue purposes. (12th July has been fixed by the Madras Government):

22. Illahi Era—Dates from Akbar's accession to the throne. A.D. 1584 (according to some it dates from 15th February 1556).

V. *Foreign*—Burmese.

23. Burmese Common Era—This is Luni Solar Year. This was introduced from India in A.D. 638. The year begins with the New moon immediately preceding the commencement of the Solar Year.

V. *Foreign*—Christian.

24. The Christian Era—The Christian Era is calculated with reference to Christ the founder of Christianity. The period before his advent being styled (Before Christ—B.C.) and the period after His crucifixion being styled as After Death (Ano Domini—A.D.) This is in vogue internationally.

Chiefly,

1. The Christian Era is in official and international use. It begins from the date of birth of Christ and extends to $365\frac{1}{4}$ days for one year.
2. The Souramana or the solar era is used by persons following the various branches of Hindu faiths. This era dates from the day the sun enters the particular part of the Zodiac (i.e.) the Mesha Rasi represented by the bull in the Zodiac—(fig. 1 o n page 39.)
3. The Chandramana or the Luni-Solar Era—This is also used by persons following some branches of the Hindu faiths. This is calculated with reference to the new moon day preceding the Solar era which is taken as the first day of the year and month.

   The Muslims also adopt this Chandramana era. But the variation is based on the calculation i.e. the third day after the new moon is the first day of the year and the month—the year being termed the Hijra and the first month is the Muharram.

4. Ayanas—The sun's northernly or southernly courses between the Tropics of cancer and capricorn.

Next in gradation to the year comes the half year. Comprising the period taken by the sun for his movements between the two tropical lines known as the tropic of cancer and the tropic of capricorn along the Ecliptic. The tropic of cancer and the tropic of capricorn are two belts of latitudes running parallel to the Equator and at $23\frac{1}{2}°$ north and south of the Equator.

Each year constitutes one day of the Devas (Manu ch. I v. 67). The six month's northernly course of the sun from the Tropic of capricorn to the tropic of cancer is supposed to be the day of the Devas and the corresponding period between the tropic of cancer to the tropic of capricorn is supposed to be their night. This explains the popular preference for the period comprising the sun's northernly course for all

actions of human beings which have a sacramental aspect, because being their day time the Devas will be awake during this period and witness all sacraments.

The northernly course is called as Uttarayana and the southernly course as Dakshinayana.

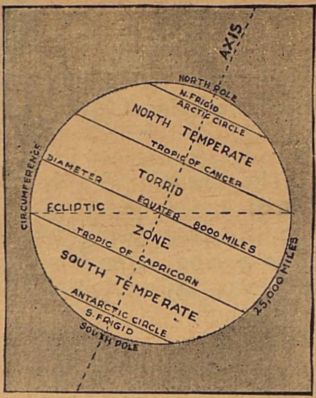


Fig.

Each Ayana consists of 6 months—Every two months constituting a Ritu or Season, and each month is designated a Rasi. The following table gives the Rasi and the Ritus for each Ayana with definite characteristics.

Ayana	*Rasis*	*and Ritus*	*Characteristics*
Uttar ayana	Makara	Hemantha	Cold
	Kumbha Meena	Sisira	Cold & frost
	Mesha Vrishabha	Vasantha	Flowering period.
	Mithuna Kataka	Girshma	Hot
Dakshina ayana	Simha Kanni	Varsha	Rainy
	Thulam Vrishikam	Sarad	More rainy
	Dhanus	Hemantha	Cold

In his northernly course the Sun is supposed to consume as much water as possible and in his southernly course pour it down, in cats and dogs fashion for the welfare of all beings.

(c.f. Vana Parva of the Mahabharatha—3rd cant. V. 6, 7 & 8.)

It will also be interesting to note that the Poet Kalidasa in his famous *Megha Dootha* takes up the cloud on the first day of Ashada, as his messenger :—

आषाढस्य प्रथम दिवसे मेघमाश्लिष्टसानुं

Variation in time. The earth is round and one should expect that the period of the day and the night is of equal duration. But it is not. The causes are various.

The diurnal movement of the earth, as we have seen is the cause of the variation in the duration of days and nights. The periods of nights and days vary with reference to the particular position of the earth at particular times of the year. The causes for these are; (1) The earth's axis being inclined to the horizontal and (2); to the fact that it is not exactly of spherical structure; it is flattened at the poles and a little bulged out at the centre near the Equator. So, in the course of the earth round the sun in one year there are 1. longer days and shorter nights, 2 longer nights and shorter days; and 3 at two positions the days and nights are equal. Approximately twenty first of June and the twenty first of December are the days in which the portion of the day is longest and shortest respectively and 21st of March and 21st of September are days in which the periods of day and night are equal. At these times the position of the earth, in the figure on p. 47. is A, B, 2 and 3. This is the cause for the well known geographical phenomenon that the two polar regions have a six-month long period of night and a six month—long period of day and these periods are continuousl

The position of the earth at these times are called solstices and Equinoxes. These are refered to in Brahmanda Purana under the following terms :—

कृत्तिकानां यदा सूर्यः प्रथमांशगतो भवेत् ।
विशाखानां तदाज्ञेयः चतुर्थांशेनिशाकरः ॥
विशाखानां यदासूर्यः चरतेह्ंशं तृतियाकं ।
तदाचद्र विजानीयात् कृत्तिकाशिरसि स्थितं ॥
विग्रवन्त तदा विद्यात् एवमातुर्महर्षयः ।
समारात्रिरहश्चैव यदातद्विषुवद्भवेत् ॥

—(Ch. 54)

The verses mean :—When the sun enters the first degree of Krittika the Moon will be in the fourth degree of Vishakha. When the Sun enters the third degree of Vishakha, the Moon is on the head of Krittika ; those periods were described by the Maharshis as Vishuvantam, and at this time the day and night are of equal duration."

The following table will show the times at which the Sun rises, sets and when he is at the zenith during the several periods of the year.

சூரிய உதய அஸ்தமனம்

Month English Dates	மீ	வ	உத	உச்ச	அஸ்
			ம.மி.	ம.மி.	ம.மி.
Apr. 13	சித்.	1	5-55	12-1	6-7
,, 23	,,	11	5-50	11-58	6-7
May 3	,,	21	5-46	11-57	6-8
,, 13	,,	31	5-43	11-56	6-9
,, 23	வை	10	5-43	11-56	6-11
June 2	,,	20	5-43	11-58	6-13
,, 12	,.	30	5-43	11-59	6-16
,, 23	ஆனி	9	5-45	12-1	6-18
July 3	,,	19	5-47	12-4	6-20
,, 13	,,	29	5-49	12-5	6-21
., 22	ஆடி	7	5-52	12-6	6-21
Aug. 1	,,	17	5-53	12-6	6-19
,, 11	,,	27	5-54	12-5	6-16
,, 22	ஆவ	6	5-55	12-3	6-12
Sep. 1	,,	16	5-54	12-1	6-7
,, 11	,,	26	5-54	11-57	6-1
,, 21	புர	5	5-53	11-54	5-55
Oct. 1	,,	15	5-53	11-50	5-49
,, 11	,,	25	5-52	11-47	5-42
			Sun rise	Ze-neth	Sun set

Month English Dates	மீ	வ	உத	உச்ச	அஸ்
			ம.மி.	ம.மி.	ம.மி.
Oct. 20	ஐப்	4	5-52	11-45	5-38
,, 30	,,		5-53	11-44	5-34
Nov. 9	,,	14	5-55	11-44	5-32
,, 19	,,	24	5-59	11-45	5-32
,, 29	கார்	4	6-3	11-48	5-33
Dee. 9	,,	14	6-3	11-52	5-36
,, 20	,,	24	6-14	11-57	5-40
,, 30	மார்	5	6-19	12-2	5-45
Jany. 9	,,	15	6-25	12-6	5-50
,, 18	,,	25	6-25	12-10	5-55
,, 28	தை	5	6-26	12-13	6-0
Feb. 7	,,	15	6-25	12-14	6-3
,, 18	,,	25	6-23	12-14	6-7
,, 28	மாசி	6	6-19	12-13	6-
Mar. 10	,,	16	6-14	12.11	6-
,, 19	,,	26	6-9	12-8	6-8
,, 29	பங்	6	6-3	12-5	6-7
April 8	,,	16	5-58	12-2	6-7
	,,	26			
			Sun rise	Ze-neth	Sun set

5. Seasons or ऋतु s.

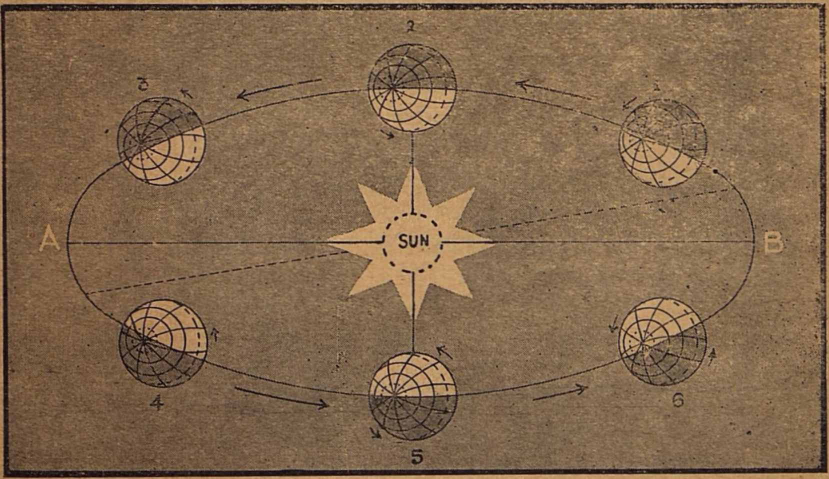
According to the English calculations, three months constitute one season.

21st June —Summer Solstice to 21st Sept.—Autumnal Equinoxes	} Summer
21st Sept. — ,, 21st Decr.—Winter Solstice	} Autumn
21st Decr.— ,, 21st Mar. —Vernal Equinox	} Winter
21st Mar. — ,, 21st June —Summer Solstice	} Spring

Thus the Solstices and Equinoxes are the determining factors under the Western System. (i.e.) In the fugure below A & B are the solstices and the points 2 and 5 are Equinoxes. The derivation of these two words would explain the position better. Equinoxes mean Equal nights (i.e.) when the Earth is at these positions the day and the night are of equal duration. Solstices mean (*n*) sols = sun's, stices) =स्थिति (i.e) the point from which the sun's northernly course or the southernly course starts. During the northernly and the southernly courses of the sun the length of the day and of the night begin to vary and the maximums variations are at these two points. On the 21st June the day is longest and on the 21st December the night is longest.

But according to the Hindu calculation, every two months constitute a season. Hence the number of seasons is six.

	Months	*Seasons*	*Characteristics.*
मेष	chaitra		
वृषभ	Vaisakha	Vasantha	Trees blossom
मिथुन	Jeyshta		
कटक	Ashada	Grishma	Windy
सिंह	Sravana		
कन्या	Bhadrapada	Varsha	Rainy
तुलां	Aswayuja		
वृश्चिकं	Karthika	Sarad	Fruits bearing
धनुसू	Margasira		
मकरं	Pushya	Hemantha	Cold
कुंभ	Magha		
मीनं	Phalguna	Sisira	Trees put forth leaves.



[*Note* :—The figures 1 to 6 indicate the position of the earth at each season.]

This classification has reference to the influences of nature on its creatures.

In Bhagavad Gita it is said that of all the Ritus or seasons that which is best is the 'Vasantha' ऋतूनां कुसुमाकरः (Gita ch. X v. 35) i.e. the flower is the most essential requisite for the future of the plant. When the flower begins to appear the future of the plant is a certainty. In the same way as the Vasantha Ritu is the most important part of the year so also the flowering period in women is a landmark in their life. This period is not a constant factor but it is a variable quantity having regard to the metabolic character of each woman. This is one of the important factors for legislators concerned with Marriage Laws to take into consideration.

6. *The Months*. The next lower limit in time measure is the month. The position of the earth in its relation to the Sun can be understood both geographically and astronomically. The geographical position is indicated in the figure on page 47 ; and the astronomical position is indicated in the figures on page 38.

The calculation of the month as in the case of the year is of three kinds viz., Solar, Lunar and Constellation-war. The Solar month is named after the particular sign of the Zodiac and the Lunar month after the particular constellation in which the full moon gets in conjunction i.e. the constellation or Nakshatra on the full moon day gives the name of the month.

NAMES OF THE MONTHS

Samskrit Equivalents	*Tamil Months*		*Corresponding English Months*	*Name of the Constellation on the full moon day of the month*
चैत्र	சித்திரை	Chaitra	April—May	Chittra
वैशाख	வைகாசி	Vaisakha	May—June	Visakha
ज्येष्ठ	ஆனி	Jyeshta	June—July	Jyeshta
आषाढ	ஆடி	Ashadha	July—August	Uttirashadha
श्रावण	ஆவணி	Sravana	Aug.—Sept.	Sravana
भाद्रपद	புரட்டாசி	Bhadrapada	Sept.—Oct.	Revathi
आश्वयुज	ஐப்பசி	Aswayuja	Oct.—Nov.	Aswini
कृत्तिका	கார்த்திகை	Karthikai	Nov.—Dec.	Krithika
मार्गशिर	மார்கழி	Margasira	Dec.—Jan.	Mrigasira
पुष्य	தை	Pushya	Jany.—Feb.	Pusam
माघ	மாசி	Magha	Feb.—March	Magha
फल्गुन	பங்குனி	Phalguna	Mar.—April	Purvaphalguni

The effect of the nine planets in each Rasi i.e. each month is different. That is why King Yudhistira in his praise to the Sun when he obtained the copper vessel from the sun to feed his followers in his exile, says :-

कृत्वा द्वादशधात्मानं द्वादश आदित्यतां गतः ।

[You manifest yourself in 12 different forms during the 12 Rasis of the year.]

So, each Solar month or Lunar month has its own specific characteristic.

The way in which the Muhammadans calculate their months is as follows: They calculate their months from the 3rd phase of the moon after the new moon to the 3rd phase of the moon after the following New moon. They have thus also twelve months. The names of their months with the corresponding Tamil period together with their important festivals is given in the following table. Thus their reckoning is also Luni System.

Table showing the Muhammedan months, the festivals of that faith and the corresponding months in Tamil and English.

Months	*Festivals and notes*	*Corresponding months* *Tamil*	*English*
Muharram	Martyrdom day of Hussain, the grandson of the Prophet. Muhammadan year—Hijiri commences from this month. From the first day—a ten days festival.	Avani	September
Safhar-Al-Muzaafar	On the 6th day—Sulaiman Palli Urs.	Purattasi	October
Rabi-ul-Auvval	Month in which the Prophet was born. 12th day of the month is the festival Miladi Nabi or Bara Wafat.	Arpasi	November
Rabi-us-Sani	Saijid Abdul Khadar Jeelani born in Baghdad. 11th day – Mohiuddin Andavar Kanduri 12th day—Yastam Sheriff Kanduri 24th day—Sultan Md. Ghazni Urs	Karthigai	December
Jamadi-ul-Awwal	29th day—Nagore Flag Hoisting.	Margali	January
Jamadi-ul-Aukhar	Kanduri festival at Nagore	Thai	February
Rajjab-ul-Marjab	27th day; assassination day of Shab-i-Maraj	Masi	March
Shabhan	16th day - Shab-i-Khadar (Corresponds to Mahasivaratri of the Hindus)	Panguni	April
Ramzan	Fasting month. All the 30 days are festival days. 15th day—Thabra-i-Alam Padusha Urs 18th day—Lingam Palli Urs.	Chittirai	May
Shawwal	4th day is Hajiri Kanduri; from the sixth day a festival for six days.	Vaikasi	June
Zi-Khaitha	16th day Bajji Kanduri	Ani	July
Zilhaji	Mecca Pilgrimage—(to be in time for the New Year) 10th day Bakr-id 12th day Sultan Abdul Hamid Khan Urs.	Adi	August

7. *The Pakshas*: The waxing period or the waning period of the moon.

The Lunar month of 30 days consists of two parts each of 15 days which is the period the moon takes for its waxing and waning processes.

As the Solar months constitute the Zodiac so also Lunar months play a significant part in the calculation of months i.e., from one new moon to another new moon. These are also called Lunar months. These months are also in vogue in South India. The Muhammadans also observe the Lunar months, but with one variation. They take the 3rd day after the New moon of a month as the initial day for the month and end with the 2nd day after the following New moon. This also follows the Hindu tenets taking the visibility of the moon as an important factor in counting upon the moon's influence on humanity (if when the moon disappears with the eclipse the Hindus observe a fast until the moon is seen on the following day).

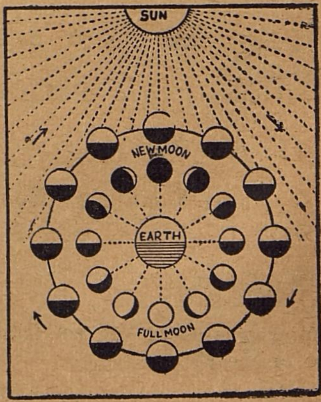
This Lunar month is divided into two halves–from the new moon to the full moon and from the full moon to the new moon—each portion is called the bright fortnight and the dark fortnight (i.e.) Purvapaksha and Aparapaksha.

As the solar months are consecrated to the Devas (the minor universal energy systems) the Lunar months are consecrated to the Pitrus—human parents. Each lunar month is supposed to be one day of the Pitrus—their day being the bright fortnight and their night being the dark fortnight. (Manu Ch. I v. 66). That is why on the New moon day we break their fast by offering them *tharpana*'*s* or oblations.

As regards each day, which determines the *thithi* of the particular day, the matter is dealt with under *Thithis*.

8. *Thithi*: The particular phase of the moon on each day.

This relates to the particular daily phase of the moon. This gives the particular day, on which phase the moon is or in other words, the position of the moon in regard to the Sun. This is represented by the use of serial numbers 1 to 15 both inclusive. Also this is characterised by 15 digits in which the moon gets either brighter or loses its lustre (vide figure below).



Each of these phases has a particular influence on the several fields of forces throughout the universe.

The names of the 15 *thithis* are furnished below .

English	*Tamil*	*Samskrit*	*Meaning.*	*After either a dark or bright fortnight.*
Prathama	பிரதமை	प्रथम	1st day	
Dvithiya	துவிதியை	द्वितीय	2nd ,,	
Thrithiya	திருதியை	तृतीय	3rd ,,	
Chatturthi	சதுர்த்தி	चतुर्थी	4th ,,	
Panchami	பஞ்சமி	पञ्चमी	5th ,,	
Shashti	ஷஷ்டி	षष्टी	6th ,,	
Sapthami	ஸப்தமி	सत्पमी	7th ,,	
Ashtami	அஷ்டமி	अष्टमी	8th ,,	
Navami	நவமி	नवमी	9th ,,	
Dasami	தசமி	दशमी·	10th ,,	
Ekadasi	ஏகாதசி	एकादशी	11th ,,	
Dwadasi	துவாதசி	द्वादशी	12th ,,	
Thrayodasi	திரயோதசி	त्रयौदशी	13th ,,	
Chatturdasi	சதுர்தசி	चतुर्दशी	14th ,,	
Pournima or Amavasya	பூர்ணிமா அல்லது அமாவாஸ்யை	पूणिमा अमावास्य		Full moon or the moon and the sun in conjunction.

[*Note* : (1) Kugai. After Amavasya the first four naligas in the Prathama is termed Kugai which period is bad in all respects.]

(2) The word '*Thithi*' is presumably a contraction of the Samskrit word '*sthithi*' (i.e.) place—here, the particular place occupied by the moon while moving round the Sun.

Names given to the field of force of each phase :—

1. Agni	2. Brahma	3. Parvathi	4. Vigneswara
5. Adisesha	6. Shunmugha	7. Sun	8. Siva
9. The Vasus	10. Diggajas	11. Yama	12. Vishnu
13. Manmatha	14. Kali Purusha	15. (Full Moon) Chandra	

16. (New Moon) Pitrus.

9. *Vara—Week Days.*

Everyday is governed by one of the seven planets except the Dragon's Head and the Dragon's Tail as they are only mitigating planets. The particular planet for the particular day and the several particulars connected with the particular planet are furnished below :

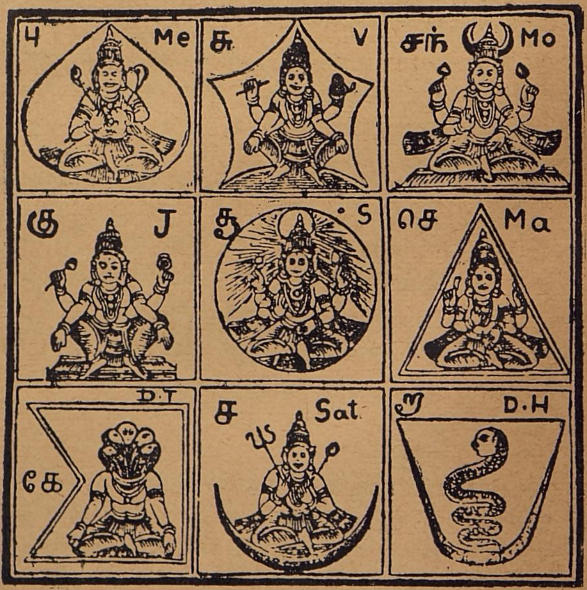
Names ~~of the~~ days of the Week

English	*Tamil*	*Samskrit*		*Muhammedans*	
Sunday	ஞாயர்	भानु	Vasaram	एक् षुम्व	(First day of the week)
Monday	திங்கள்	सोम or इन्दु	,,	दो ,,	(Second ,,)
Tuesday	செவ்வாய்	सौम्य	,,	सह ,,	(Third ,,)
Wednesday	புதன்	भौम	,,	चार् ,,	(Fourth ,,)
Thursday	வியாழன்	गुरु	,,	पाञ्च् ,,	(Fifth ,,)
Friday	வெள்ளி	भृगु	,,	जुम्म	(Prayer day)
Saturday	சனி	स्थिर	,,	षुम्ब	(Last day of the week)

The record of investigations made by Varahamihira regarding the several planets may be of interest, and are therefore reproduced *infra* in tabular form on page 54 and 55.

These attributes of the planets have found acceptance at the hands of the authors of ancient systems of medicine and astrology.

The various characteristics and attributes tabulated in Varahamihira's investigations chart will be found helpful by the individual in his attempts at propitiating the planet concerned. For instance an individual is under



the malefic influence of a planet. Suppose Saturn is malefic for an individual during a particular time. The individual can get over the evil effect of that planet by (1) wearing a ring with a blue stone set in it, (2) by giving gingelly seeds as a charity on Saturdays and (3) by accepting as his diet the food grains mentioned as pleasing to the malefic planet, etc., etc.

Besides this the affected individual can also offer worship to the planets which are usually installed in all Saivite temples. The order in which they are usually installed is given in the figure on page 52.

The term constellation means a group of stars each located constantly in the same position in relation to the rest of the group, the group moving as one body. The fact that one constellation pre-dominates each day has led to the Nakshatramana computation of months and this has been discussed under 'months'.

Hora or the hour. Next in point of calculation of time is the hour. Each hour in the day—from Sun rise to Sun rise—is dedicated to a particular planet out of the seven planets i.e. other than the Chhaya planets. A day can be said to commence at 6 a.m. Varahamihira states that the word is derived from the word (a-ho-ra-tra) the first and the last syllables (in the Indian style of writing of course) being eliminated. So also the word "horoscope" means the degree of influence of the planet ruling the hour in which the individual is born.

Among the several influences of the planets during every hour those hours influenced by the Sun, Mars, and Saturn are traditionally considered ineligible for auspicious actions.

Each day commences with the particular planet of the day and the table on page 56 will help in a correct understanding as to which of the planets controls a particular hour of the day.

It will be noted with interest that every week each hour gets one rotation of each planet.

PLANETS AND THEIR SPECIFIC CHARACTERISTICS

Specific property of Planets	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Dragon's Head	Dragon's Tail
Colours	Dusky red	White	Red	Greenish	White or Yellow like moulten gold	Dark-blue	Black	Black	—
Presides over colours	Copper-red	White	Blood-red	Green	Yellow	Variegated	do	do	—
Controlling centre of the Universal Energy System	Agni (Fire)	Varuna	Karthikeya	Vishnu	Indra	Sachi (Indra's wife)	Brahma	Demon	—
Ruling direction	East	N. W.	S.	N.	N. E.	S. E.	W.	S. W.	—
Masculine, Femine or Neuter	M	F.	M	N.	M.	F.	N.	—	—
Elements controlled	Fire	Water	Fire	Earth	Sky (Akasa)	Water	Air	—	—
Chaturvarnya classification	Defence king	Commercial Vaisya	Defence king	Commercial Vaisya	Ecclesiast	Ecclesiast	Sudra Chandala	Sudra Demon	—
Gunas or qualities	Satva	Satva	Thama	Rajas	Satva	Rajas	Thama	—	—

Metals	Copper	Gems	Gold	Brass	Silver	Pearls	Iron	—	—
Food grains	Wheat கோதுமை	Rice அரிசி	Red-gram துவரை	Green gram பயறு	Bengal gram கடலை	Mochai மொச்சை	Gingelly oil seeds எள்ளு	Blackgram உளுந்து	Horsegram கொள்ளு
Friends	Moon Mars Jupiter	Sun Mercury	Moon Sun Jupiter	Sun Venus	Moon Sun Mars	Mercury Saturn	Mercury Venus	Venus Saturn	Sun Moon Mars
Enemies	Saturn Venus	—	Mercury	Moon	Venus Mercury	Sun Moon	Moon Sun Mars	Sun Moon Mars	Venus Saturn
Neutrals	Mercury	Saturn Mars Jupiter Venus	Venus Saturn	Mars Jupiter Saturn	Saturn	Mars Jupiter	Jupiter	—	Mercury Jupiter
Plants	வெள்ளை எருக்கு	பலாசம் புரசு	கருங்காலி	நாயுருவி	அஸ் வத்தம்	ஔதும்பரி or அத்தி	வன்னி	அருகம் புல்லு	குசம் தர்பம்

Friends—Waves Supplementing strength.
Enemies— ,, interacting or diminishing strength.
Neutrals— ,, indifferent.

Controlling planet for each hour of the Week Days.

	Hours.	Sunday	Monday	Tuesday	Wed.	Thurs.	Friday	Sat.
A.M.	6–7	S.	Mo.	Ma.	Me,	J.	V.	Sat.
	7–8	V.	Sat.	S.	Mo.	Ma.	Me.	J.
	8–9	Me.	J.	V.	Sat.	S.	Mo.	Ma.
	9–10	Mo.	Ma.	Me.	J.	V.	Sat.	S.
	10–11	Sat.	S.	Mo.	Ma.	Me.	J.	V.
	11–12	J.	V.	Sat.	S.	Mo.	Ma.	Me.
P.M.	12–1	Ma.	Me.	J.	V.	Sat.	S.	Mo.
	1–2	S,	Mo.	Ma.	Me.	J.	V.	Sat.
	2–3	V.	Sat.	S.	Mo.	Ma.	Me.	J.
	3-4	Me.	J.	V.	Sat.	S.	Mo.	Ma.
	4–5	Mo.	Ma.	Me.	J.	V.	Sat.	S.
	5–6	Sat.	S.	Mo.	Ma.	Me.	J.	V.
	6–7	J.	V.	Sat.	S.	Mo.	Ma.	Me.
	7–8	Ma.	Me.	J.	V.	Sat.	S.	Mo.
	8–9	S.	Mo.	Ma.	Me.	J.	V.	Sat.
	9–10	V.	Sat.	S.	Mo.	Ma.	Me.	J.
	10–11	Me.	J.	V.	Sat.	S.	Mo.	Ma.
	11–12	Mo.	Ma.	Me.	J.	V.	Sat.	S.
A.M.	12–1	Sat.	S.	Mo.	Ma.	Me.	J.	V.
	1–2	J.	V.	Sat.	S.	Mo.	Ma.	Me.
	2–3	Ma.	Me.	J.	V.	Sat.	S.	Mo.
	3–4	S.	Mo.	Ma.	Me.	J.	V.	Sat.
	4–5	V.	Sat.	S.	Mo.	Ma.	Me.	J.
	5–6	Me.	J.	V.	Sat,	S.	Mo.	Ma.

Abbreviations:—

Sun	—S	Moon	—mo	Venus	—V	Saturn	—Sat
Mercury	—Me	Jupiter	—J	Mars	—Ma		

10. *Nakshatras (Constellations.)*

The planets move along the Ecliptic which is marked by the course of 27 constellations one each day in rotation.

No.	English	Tamil	Samskrit	No. of Stars in each constellation.	Shape
1	Asvini	அசுவனி	अश्विनि	3	A horse's face
2	Bharani	பரணி	भरणि	3	A female sexual organ
3	Krithika	கிருத்திகை	कृत्तिका	6	A razor
4	Rohini	ரோகிணி	रोहिणी	5	A car
5	Mrigasera	மிருகசீர்ஷம்	मार्गशिर	3	A Human head
6	Ardra	திருவாதிரை	आर्द्रा	1	A Coral head
7	Punarvasu	புனர்பூசம்	पुनर्वसु	5	Potter's wheel
8	Pushya	பூசம்	पुष्य	3	Blood-sucker
9	Aslesha	ஆயில்யம்	आश्लेष	6	A serpent
10	Makha	மகம்	माघ	5	Palanquin
11	Purvaphalguni	பூரம்	पूर्वफल्गुनि	2	Human eyes
12	Uttira	உத்திரம்	उत्तफल्गुनि	2	Eyes
13	Hastha	ஹஸ்தம்	हस्तं	5	Human fingers
14	Chittra	சித்திரை	चित्र	1	Pearl
15	Swathi	ஸ்வாதி	स्वाति	1	Sapphire
16	Visakha	விசாகம்	विशख	5	Potter's Wheel
17	Anuradha }	அனுஷம்	अनुराध	3 }	Umbrella
18	Jeshta }	கேட்டை	ज्येष्ठ	3 }	
19	Moola	மூலம்	मूला	5	Couching lion
20	Purvashadha }	பூராடம்	पूर्वाषाढा }	2	Each forming a square
21	Uttirashadha }	உத்திராடம்	उत्ताषाढा }		
22	Shravana	திருவோணம்	शावण	3	Arrow
23	Sravishta	அவிட்டம்	श्रविष्ठ	3	Man's head
24	Sathabhishat	சதயம்	शतभिषड्	100	Flower
25	Purvaproshtapada }	பூரட்டாதி	पूर्व ोष्टपद }	2	Each forming the legs of a cot
26	Uttraproshtapada }	உத்திரட்டாதி	उत्तप्रोष्टपद }		
27	Revathi	ரேவதி	रेवति	3	Fish

11. *Yogas.* Yogas are of two characters. Here we deal with the *yoga* —as the distance traversed during a particular period by both the Sun and the moon from a particular constellation in the sky. That is why the number of *yogas* is also 27. In other words a *yoga* is the period of time during which the joint motion in longitude or the sum of the motions of the sun and the moon is increased by 13°20′ or the 27th part of the circle—360°. The names of these 27 yogas are furnished below :—

No.	*English*	*Tamil*	*Samskrit*
1	Vishkambam	விஷ்கம்பம்	विष्कंभं
2	Priti	பிரீதி	प्रीति
3	Ayushman	ஆயுஷ்மான்	आयुष्मान्
4	Sowbhagyam	ஸௌபாக்கியம்	सौभाग्यं
5	Sobhanam	சோபனம்	शोभनम्
6	Athikandam	அதிகண்டம்	अतिगण्डं
7	Sukarmam	சுகர்மம்	शुकर्मम्
8	Thiruthi	திருதி	तृति
9	Sulam	சூலம்	शूलम्
10	Candam	கண்டம்	गण्डम्
11	Vriddi	விருத்தி	वृद्धि
12	Dhuruvam	துருவம்	ध्रुवम्
13	Vyaghadam	வியாகாதம்	व्याघातम्
14	Harshanam	ஹர்ஷணம்	हर्षणम्
15	Vajram	வஜ்ரம்	वज्रं
16	Siddhi	ஸித்தி	सिद्धि
17	Vyadhipadam	வ்யதீபாதம்	व्यतीपादं
18	Variyan	வரியான்	वरियान्
19	Parikham	பரிகம்	परिखं
20	Sivam	சிவம்	शिवं
21	Siddaam	சித்தம்	सिध्दं
22	Sadhyam	சாத்தியம்	साध्यं
23	Subham	சுபம்	शुभं
24	Subhram	சுப்பிரம்	शुभ्र
25	Bhramyam	பிராம்யம்	श्राम्यम्
26	Iyandram	ஐந்திரம்	ऐन्द्रं
27	Vydhrithi	வைதிருதி	वैतृति

12. *Karanam.* This is defined as half of a *thithi*. Therefore it is related to the relative position of the sun and the moon.

The first half of each *thithi* belongs to one *karana*; the second half to another. The *karana* is sometimes but not often mentioned in dates, but it is an important element in astrological calculations on account of its importance in the wave theory.

No.	English	Tamil	Samskrit
1	Bhavam	பவம்	भवम्
2	Palavam	பாலவம்	पालवम्
3	Gowlam	கௌளம்	गौलम्
4	Thaithulam	தைதுலம்	तैतुलम्
5	Karasai	கரசை	करशै
6	Vanisai	வணிசை	वणिशै
7	Bhadrai	பத்திரை	भद्रै
8	Sakuni	சகுனி	शकुनि
9	Chatushpadam	சதுஷ்பாதம்	चतुष्पादम्
10	Nahavam	நாகவம்	नाहवम्
11	Kimsthughnam	கிம்ஸ்துக்கினம்	किंस्तुघ्नम्

Note: (1) The Tamil Ephemeris is called "Panchangam" or the five influences which the composite has to take particular note of, from the Central Universal Energy System. These five pertain to the numbers 8, 9, 10 and the yoga and Karana referred to in para (1) on page 39.

(2) All *yogas* and *Karanas* are catalytic fields of forces and are therefore protective and hence good.

(3) The several sub-divisions of the *hora* or the hour are adopted and they are furnished below for the sake of easy reference.

English : 60 seconds—1 minute
60 minutes—1 hour.

Manu's code :—(ch. 1 v. 64.)

8 or 10 twinklings of an eye—1 *kashta*
30 *kashtas* 1 *kala*
30 *kalas* 1 *Muhurtham*
30 *Muhurthams* 1 day or 24 Hours

(This calculation has been in vogue till the end of the *Dwapara Yuga*..

It will be seen that whatever standards are adopted they all rest on geometrical calculations (i.e.) the circumference of the earth being divided into four right angles or 360°.

Section VI

Panchanga Śravana

A. THE IMPORTANCE OF A KNOWLEDGE OF THE ALMANAC AT THE BEGINNING OF EACH YEAR OR *PANCHANGA SRAVANA* ON THE FIRST DAY OF EVERY NEW SOLAR YEAR.

In the foregoing sections we have seen that the entire universe is governed by the movements, influences, etc., exercised by the planetary system. These movements, influences etc,, are not a haphazard affair but they follow a distinct plan for controlling the destiny of the earth and its inhabitants. This naturally implies that each planet should have a share or an allotted duty to perform in the governance of the world. According to our ancient books of knowledge—*Vedas* and *Sastras*—the planets divide among themselves the various functions connected with the management of the universe, much on the same lines as a cabinet is formed for the democratic government of a country but not involving the political animosities or hostilities so characteristic of modern party governments. The administration of a country is reduced to certain fundamentals and each part thereof is taken up by an individual for discharging the functions associated with it.

So also the planets take up the work connected with the processes which set on foot the creative, the destructive and the protective aspects of the various entities—human, animal or other—which constitute the universe. This set-up for universal government is supposed to happen on the first day of every new solar year, so that for each year there is a new cabinet formed to carry on the functions of the administration of the universe. The planets are constantly moving and naturally once every twelve months they are in positions different from those they occupied at the same time during the previous year, which results in their exerting different types of influence on the universe for the following year. The ancient astronomers studied the planetary positions at the beginning of each solar year and they were able to work out the nature of the influence they would exert on the earth in the forthcoming twelve months. Naturally this reckoning up and tabulation of the differing influences of the various planets on the earth resulted in the drawing up of what looks like a statement of assets and liabilities or a budget for the ensuing year. This codified statement is what has been handed down to us from tradition as the New calender. Knowledgeable people naturally attached great importance to this kind of advance information about the fortunes or misfortunes likely to befall humanity during the new year. Therefore they set up the practice of the new year's calendar being read out or proclaimed publicly for the benefit of the people in general. Thus it is that the act of listening to the New Year's calender or *Panchanga Sravana* became a religious duty or an act of great spiritual, nay, political significance, for the people.

The influences of the planets embrace the whole field of life affecting practically every activity of the world, like the birth of human beings, production of crops, rainfall and sunshine, floods and droughts, pestilence, bumper harvests, etc. etc. Indications of these phenomena will easily become a sort of guidance to humanity in general, and administrators in particular so that they could extend the needed

assistance to their brethren exposed to the malefic influence of the planets. From this it will be evident that rationing, rescue work and other aspects of organised modern social service were perfectly familiar to our ancient forbears and they could even be prepared for them in advance with the help of the planets.

India's earliest moral and political code is the Manu Smrithi and in it are mentioned the specific portfolios into which the administration of a country was split. A government consists of a king, a prime minister, a Commander-in-Chief, an authority in charge of civil supplies, an authority in charge of foodgrains, an authority in charge of finance, an authority in charge of water supplies and two authorities in charge of things containing saps (Plants, etc.) and things containing no saps (minerals, etc.). The classification itself is most comprehensive. Whatever may be the number of portfolios, they are all distributed between the nine planets.

Interferences of planetary waves are of three kinds viz. friendly, inimical, and neutral, i.e. when there are two waves they either go hand in hand as friends, or counteract each other and produce malefic effects which are termed 'inimical', or become ineffective, which is termed 'neutral'.

It is the central universal energy system that prompts all human actions and the governmental machinery is only intended to canalise every energy so as to make it most effective as the instrument of destiny. Once every year it is nature's will that there must be a change in the ministry and portfolios.

The only portfolios prescribed by nature are as under:-

Samskrit			
राजा	—King or the first member of the cabinet.		
मत्रि	—Prime Minister		
सेनाधिपति	—Commander-in-Chief		
सस्याधिपति	—Head of the department in charge of foodgrains (green)		
धान्याधिपति	—Head of the department in charge of foodgrains (dried)		
अर्काधिपति	—	do	Finance
मेघाधिपति	—	do	(Rain or Control of water)
रसाधिपति	—	do	Things that have saps
निरसाधिपति	—	do	do no saps

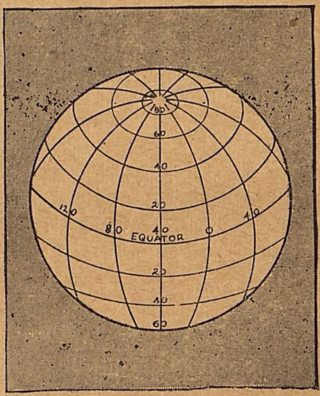
It is for the purpose of learning the new set-up for each year i.e., to learn which planet is in charge of which of the items referred to above that all people must, on the first day of every year, listen to the new year almanac. This advance knowledge about the prospects of the year will enable the administrators to introduce or modify measures like rationing, etc. and also enable the people to adjust themselves to the requirements of their less fortunate bretheren—not merely in food habits, etc., but also regulate their whole conduct of life. It must be remembered that the ethical outlook was far more keen in the earlier ages than to-day. The common man really and sincerely believed in living the straight life not merely for the sake of the salvation of his own soul but also in the interest of society in general.

The importance attached to *Panchanga Sravana* at the beginning of each year can be better understood by us when we remember that it was thus useful not merely as a tonic to the rulers but also a fillip to the ordinary man to live an ordered life.

There is one outstanding aspect of the stewardship of the universe by the central universal energy system viz., that the governmental machinery is framed and administered impartially and irrespective of personalities.

B. IMPORTANCE OF A UNIVERSALLY APPLICABLE COMPUTATION.

Now that we have stressed the importance of *Panchangam* to humanity in general, a suggestion to the computors of Ephemeris that the computations should be such as will be capable of application by persons all over the globe may not be out of place. It would also not be out of place to indicate to the computors of Ephemeris the desirability of supplementing the usual orthodox information, which normally relate to India only, with additional information which, applied *mutatis mutandis*, will also give similar information for areas situated in other latitudes and longitudes.



The calculation of the several cosmic forces have to be worked out with reference to the particular position on the earth denoted by the co-ordinates usually known as longitudes and latitudes as the planetary influences will vary obviously (see fig. above). The data furnished in the various almanacs current in our country can be made more useful by including in them corrections and additional information with reference to these co-ordinates. It is therefore suggested that computations may be made horawar which will cover 15° on the earth's surface. Our requirement is accurate and specific information for the various parts of the globe and it is up to the computors to supply this requirement which is of tremendous importance and interest to the general public as much as to scientists, astronomers, geographers and the like.

Roughly it may be taken that all places situated on the same longitude should be governed by the same set of computations with a small correction with reference to latitudes having regard to the global structure of the earth.

The absence of such a computation for various countries of the world might probably have made its own contribution to the growth of rather pronouncedly different attitudes and beliefs in them. The fundamental of life in India from very ancient times has been a belief in a superior power and absolute resignation of oneself to that superior power. This basic factor has manifested itself in our ancient books of knowledge and scientific literature and our routine life. The almanac has served down the ages, as a constant daily reminder of the fact that all life springs from the Suryanarayana and all our thoughts and deeds must leave us with a clear conscience and a straight path to salvation. It is reasonable to presume that a routine of life with so many aids to belief in the Universal Energy System, usually going by the name of God, has fashioned a more Godfearing and pious way of life than would have been possible under other circumstances. The stifling growth of materialism in this century does make us regret that it has not been possible for this type of pious and Godfearing life to grow in all countries and at all times. If all countries had had during the past centuries a similar atmosphere and an equally congenial soil for the growth of a way of living essentially based on a belief in the Central Universal Energy System humanity would presumably not have reached the present pass in which, in spite of all the constantly heard talk about God, the leaders only think of how best to use one's own resources for the most effective destruction and liquidation of other men, both parties constantly shouting such phrases as universal peace, happiness of mankind, etc. etc. The almanac may appear but a negligible item in daily life but it has its own noble and all-comprehensive aspect as explained above. It has a definite place in life and an indispensable utility.

Of course it may be argued that persons outside India have not needed it as much as we in India have. But at the present day, owing to the existence of speedy communication between the several parts of the globe and the recognition of Indian culture and the growth of scientific outlook, an almanac computed for application to the several parts of the globe might not be such a ridiculous proposition after all. Conceivably it might also come to have a more enduring value and a higher spiritual purpose which people outside India do not at present anticipate for it.

Nature also affords the necessary facility to the computors to test the accuracy of their calculations through Solar and lunar eclipses. It is these eclipses that occur at given intervals which confirm the correctness of the calculations made very far in advance and which furnish proof of mankind's ability to follow the movements of the heavenly bodies.

C. ECLIPSES

This term means " loss of brightness ", occurring to the heavenly bodies while moving along the ecliptic. It has already been said that except the Sun, all the other planets are dark bodies and they only get illuminated by the Sun. At certain times, owing to the positions the planets occupy, they obscure or cut off the light falling on other planets, and this phenomenon is called eclipse.

We are chiefly concerned with eclipses occurring to two planets viz. the Sun and the Moon. During the solar eclipse the moon intervenes between the earth and the Sun and cuts off the light of the Sun from the earth. In the Lunar Eclipse the Earth intervenes between the moon and the Sun and obscures the light of the moon. The

following figures explain the several zones wherein the eclipses would be either partial, total or annular. The terms partial and total are easily understood, but the term annular requires some explanation. Mathematically, a smaller planet intervening between two other planets of bigger size would cause a shadow in the middle, leaving a ring at the circumference of the bigger planet. This can thus only occur in the case of solar eclipse.

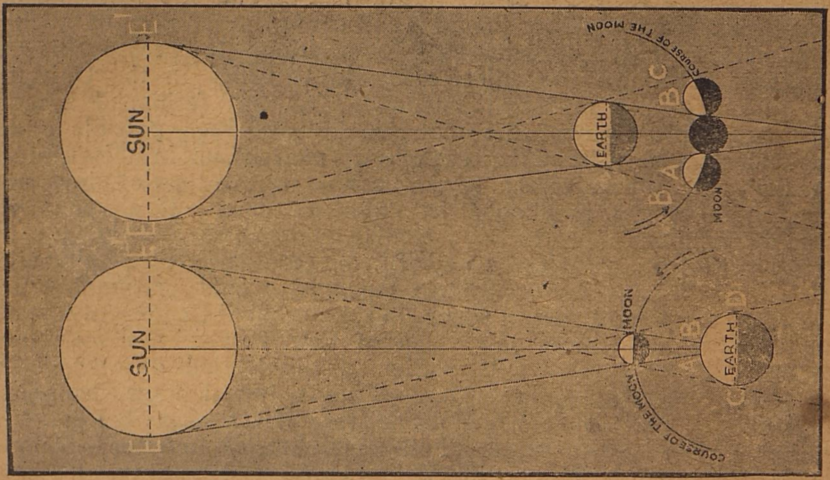


Fig. (1) would explain how lunar eclipses are caused and Fig. (2) how solar eclipses are caused. A lunar eclipse could only occur on full moon days while a solar eclipse could only occur on new moon days.

Explanation of the figure:

The Sun is denoted by S S' and the centre is denoted by x
The Moon ,, ,, ,, M M' ,, ,, ,, ,, ,, ,, y
The Earth ,, ,, E E' ,, ,, ,, ,, ,, ,, z
A is the point of intersection of the internal tangents,
R and R' ,, ,, ,, ,, ,, external ,,

The portion in which the light is completely cut off is the portion between the external tangents and that in which the light is partially cut off varies according to the position of the planet.

Ancient Hindu astronomical theories have it that during a solar or a lunar eclipse the planets known as the Dragon's Head and the Dragon's Tail are also responsible, with their erratic movements, for the obscuring of the light from the earth. These planets do not find a place in the western astronomical atlas but Hindu astronomers are very definite that they are parts of the solar system and have their own movements, waves, reactions, etc., on human beings just as much as any other planet included in the Central Energy System.

From the figure it would be apparent that to cause an eclipse the centres or the three bodies shall be on one and the same plane. Thus it is not possible to have solar and lunar eclipses on every new moon and full moon days, as the orbit of the moon round the earth and the orbit of the earth round the Sun may not come in the same plane.

The two figures on p. 38 give the sizes of the planets, their distances from the Sun and their relative motion. It will be obvious that the visible interferences of light or eclipses could only occur with reference to the Sun and the Moon. Barring these; there are only two other planets—the Venus and the Mercury—which could cause eclipses, but owing to the distances and the relative masses of these bodies, the transit is not visible to the naked eye; they appear only projected as a black spot upon the sun's disc which could only be seen through a telescope.

The progress of the eclipse is measured by the intensity of the obscurity of light at all places; these are usually described under three denominations, viz., the 1st contact, the middle contact and the last contact, connoting when the eclipse begins, when it is in its maximum and when it is over. Of course, the time will vary according to the position of the earth.

The following aspects in the case of lunar eclipses may be of special interest :—

(*a*) Lunar eclipses can only take place when the distance of the moon from one of its nodes at the moment of full moon does not exceed $12\frac{1}{2}^{\circ}$.

(*b*) If the orbit of the moon were in the elliptic of the Sun, and if the moon and the earth all moved in the same plane, then in each lunation the moon would cross twice the line forming the centres of the Sun and the earth.

(*c*) It will also be a matter of interest to note that lunar eclipses last for a comparatively longer period than solar eclipses, because of the relative size of the intervening planet, viz., the earth in the case of lunar eclipse and the moon in the case of solar eclipse.

Importance of eclipses. It has already been said, that it is these natural phenomena occurring at specific intervals that furnish an opportunity to computors of astronomical data to check up their calculations with reference to the co-ordinates of the earth known as latitudes and longitudes.

Recurrence of eclipses. If for certain positions of the Sun, the moon and the node of the moon's orbit, an eclipse can occur, then mathematically for similar positions an eclipse should repeat itself. This period has been calculated by astronomers to be approximately 18 years and 11 days. This usually goes by the name of "*Saros period*".

Number of Eclipses. It is a matter of curious interest to note the maximum and minimum number of eclipses that can occur in a year. Mathematically it has been calculated that it is possible to have a solar eclipse at two successive new moons and a lunar eclipse in between them; and that a lunar eclipse at two successive full moons is not possible.

Also there may be three eclipses of the moon and four of the sun in a year, partial, total or annular, or five eclipses of the sun and two of the moon (partial or total only). The above is the maximum limit, the minimum is two, both solar.

The maximum and the minimum figures given above refer to the entire globe. Naturally the eclipses visible in one part of the globe are either totally invisible or only partially visible in other parts of the globe. Eclipses occur regularly and invariably every year and because of the aforementioned variability in visibility, they are not seen or registered in every country every year. In an almanac prepared according to our suggestions under section VI (page 62) the full information about exact places embraced by the eclipse, the countries where they are fully visible, the countries where they are partially visible and the countries where they are not visible at all, could be given.

Ethical Aspect of Eclipses.

(a) It is an established physical theory that all living beings derive their energy from the Sun's light which is the basis of all energy in the universe. So, when the source of all light is affected during an eclipse, the consequent obscuring of the light leads to a diminution of energy available to living things*. The diminution in energy naturally means the diminution of something which is basic to all life. This is the reason why all of the injunctions of the ancient Hindu law-givers have it that men should fast during an eclipse. As a matter of fact, the fast is prescribed to be started one hour prior to the eclipse and it should not be broken till one hour after the eclipse. This injunction to fast is thus based upon a fundamental fact of nature and science, which is supported by western astronomic theories also

(b) Among the rites prescribed for orthodox Hindus during the eclipse, is the pitru-tharpana पितृतर्पण or the offering of token diet to one's ancestors. Every Hindu makes this oblation first, to his own father and mother and then to the father's father and father's mother and then to the paternal great grandfather and paternal great grand-mother. The second generation of ancestors is actually identified with the Sun आदित्यस्वरूपा: The firm loyalty to parents enjoined in ancient Hindu Scriptures is exemplified in this rite of offering to ancestors which is additional to the normal offerings on new moon days and death anniversary days etc.

It is interesting to note further that the same rite is performed on the Solistices and Equinoxes. The identification of the ancestors with the Sun is entirely in line with the theory and belief that man owes his existence to the Central Energy System and is kept alive by it.

D. FASTING.

The idea of fasting as a religious rite is exclusively Indian and based on altogether different fundamentals from those conceived at the present day.

The meaning of fasting is abstention from, or reduction in, diet and this is usually resorted to by Doctors of Medicine for its curative value.

Four aspects of fasting are detailed below:—

1. Implications of fasting.

It has already been said that the individual man consists of a "Soul-force" and a "body". Every individual takes his feed which consists of two items, viz, the requirements for the body and the requirements for the soul-force. The former is ultimately absorbed in the body in the form of proteins, carbohydrates, fats, starch, etc., and the several other ingredients which are essential for keeping the body in good health. The higher aspect of diet which we referred to as the requirements for the soul-force is of course intimately bound up with the physical side of diet and health. The same physical diet, as we know, creates different reactions in different composites, which difference is attributable to the difference in the nature of energy exercised over each individual by the Central Universal Energy System. Thus feeding is both for the sustenance of the body and for the supply of the energy to the composite. That is why it is said that the man draws his existence from food ‡. (अन्नात् पुरुषः)

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* The belief among Hindus that pregnant women should not see the eclipse as the foetus would get deformed, is based on the physiological fact that the radio-active action of either Dragon's Head or Dragon's Tail is transmissible through the extended membranes of the stomach on the foetus.

‡ Students of Gita will remember that ch. xvii (vs. 8, 9, 10) deals with this identical topic as *gunas*. The *Gunas* are said to be good, medium, and bad. (सात्विक राजस तामस) satvika, Rajasa, and thamasa. These affect the qualities of the energy of the soulforce or composite.]

The terms "Food," "Feasting,' and "Fasting," thus acquire a higher significance than we normally attach to them. Food has to be so selected by the individual that it will conduce both to the physical health as well as to the healthy condition of the composite. Our ancients insisted on such selective feeding in order to keep the body in a state of equilibrium and enable it to be a constantly fit instrument of service for the Parental Universal Energy System or the *Paramapurusha*.

2. *Fasting as a curative process.*

Fasting, as we have already said, has always been prescribed by medical men in cases of many ailments. Such a reduction in diet is intended to bring the body to normal conditions from the state of abnormality created by overfeeding or wrong feeding. This is a reflection of the present-day circumstances, in respect of food which is indiscriminately taken by the individual, because facilities are so plentifully available for such indiscriminate and harmful feeding. That is, the individual invariably commits *Annadosha* अन्नदोष or abnormality in feeding referred to as being one of the chief causes of diseases on page 30, and has to expiate his sin by enforced abstention from diet for a prescribed period. The constant repetition of the अन्नदोष *Annadosha* and its punishment are bound to have a weakening effect on the human system. For instance, compare a motor mechanism which is comparatively less serviced and kept as much under the original assemblage as possible, with a similar and identical mechanism which is constantly worked, worn out and serviced. The latter would wear out very much sooner than the former and it cannot be in a perfect state to be relied on always. From this, we should draw the lesson that one should not commit अन्नदोष and thus make a sacrifice of the body to its weaknesses. Fasting has a nobler role to play in our lives as we shall see presently.

3. *Fasting as a preventive process.*

The Indians have ever conceived 'fasting' as a preventive measure using it for its tonic effect on the physical body which has to be kept ready for service to the supreme Universal Energy System. In spite of careful and selective feeding there may still be defects like faulty absorption and an incomplete or inadequate transformation of food elements into energy. To combat such minor irregularities, a systematic scheme of fasting has been prescribed as the normal routine for the Hindus. Certain days have been prescribed for complete fasting and certain days for partial fasting. The eleventh day after both the full moon and the new moon, the day on which the third constellation controls the day, are exclusively reserved for complete fasting and partial fasting is prescribed for such *vratas* as Gouri Vrata, Kalashtami Vrata, etc. This naturally regulates even the slightest abnormality in feeding on other days.

This systematic scheme while it supplies the physical body all it requires, also serves as a frequent purifying or toning up process by giving the body a rest at stipulated intervals.

This results in the organs of the stomach being deflected from their constant function of handling dietetic matter and directing their energy towards clearing the accumulated foreign matter from the system. In view of the far-reaching effects of the twin processes involved, it is apparent that the occasions for fasting must be reduced to the minimum necessary in order not to weaken the system unnecessarily.

Fastings do create disturbances in the system such as increase of biliousness, nausea, etc. This is efficiently checked by feeding itself. How? According to the Hindu Sastras and Indian medical theories, the biliousness in the human system increases as the sun advances. Therefore it has been ordained that the fast of the previous day must be broken before 6 a.m. with such articles of food as would appease the biliousness and nausea.

This appeasement of billiousness is accomplished by first taking a small quantity of water with thulasi leaves followed by a diet in which the following ingredients figure prominently, Sesbania Arandiflora (அகத்திக்கீரை) solanum pubesceus (சுண்டைக்காய்) and Phyllanthus Emblica (நெல்லிக்காய்). Abstention from tamarind and substitution thereof by lime fruit is also prescribed for this first meal after the fast. The anecdote of King Ambarisha *vs.* Durvasa Mahamuni recorded in the Mahabharatha shows the exalted position allotted to Ekadasi fast in the Hindu scheme of life.

The English term 'breakfast' is so suggestive and expressive of the spirit in which resumption of feeding after abstention from diet should be done.

The body requires normally a feed every six hours during which it spends its energy. At 12 noon the Englishman takes a feed to make up for the energy spent from 6 a.m. to 12 noon, and a second one at 6 p.m. to make up for the energy spent from 12 noon to 6 p.m. Between 6 p.m. and 6 a.m. intervenes a period of physical rest and absolute abstention from diet which breaks the system of normal six-hourly feeding. During this period there is abstention of work for 6 hours 10-30 p.m. to 4-30 a.m. (i.e.) a fast for 6 hours; during which the composite leaves the body which amounts to concentration. This is the reason why the first meal at 6 a.m. is called 'breakfast'. It is also a matter for note that the western type breakfast is generally a light meal consisting of such articles of food as are calculated to appease biliousness.

4. *The ethics of fasting.*

The essential requisite for fasting is concentration in the individual because it takes the mind away from the cravings of the body. During the process of concentration the mind rules the system to the utter exclusion of the physical body and its needs. This is a process of detachment of the mind from the body. It can easily be proved in any average man's experience that if he is intensely engaged in a particular action, he does not think of feeding.

So, during concentration, the mind must have an object or centre of attraction. This idea has been declared by Lord Sri Krishna in the Gita Ch. III v. 6. "He is a hypocrite who pretends to concentrate without detaching the mind from the senses." This is the reason why our ancients have prescribed the qualities of the Central Universal Energy System as an object on which to concentrate the attention of the mind during a fast, or in other words a proper concentration will be a direction of the mind on the general aspects of the Supreme Universal Energy System in some form or other. If the mind is thus detached and concentrated, the body can well be without food.

The physical act of fasting thus acquires a higher significance. Just as, during the time one has one's normal feeds and pursues one's normal avocation, one is expected to use one's physical body as an instrument in Divine service, so also when one abstains from food and indulges in con-

templation, man is enjoined to think of the Central Energy System and thus acquire a pious and godfearing attitude in life.

One may well marvel at the genius of the ancient architects of human life, who fashioned our every positive and negative human action in a manner that makes it service to God. It is interesting to consider how the feed is separately used up by the individual for his body and for his composite. The physical nourishment aspect of diet is a matter of common knowledge. As for its reaction on the composite the words of Lord Sri Krishna is in point, viz.,

अंह वैश्वानरो भूत्वा प्राणिनां देहं आस्थितः ।
प्राणपान समायुक्तः पचाम्यन्नं चतुर्विधं ॥

(Gita ch. v. 14)

(Tr. "I am the heating energy styled as 'Vaiswanara'. I pervade the bodies of all beings with the aid of the five gaseous products called secretions, and cook the entire food that is taken in, [the five gaseous products being— प्राण अपान व्यान उदान समान i.e., the five secretions of bile, gastric juice, pancreatic juice, the kidney and the glandular secretions]". The resultant action of all these several absorptions is the Vaiswanaragni or the Blood heat (there is no part of the body which is not pervaded by the blood connoted by the word आस्थितः. The underlying idea here is that the Lord is constantly present in us and with us, in order to make life possible. The diet we take is cooked into the proper assimilable form by the heat of the blood. The Lord says that He is the heat in the blood that cooks the food that makes the body what it is, both physically and mentally and He enjoins on men to ensure the constant presence of the Central Energy System in them, by thinking of the Lord and concentrating on His divine play as frequently as possible.

Thapas. This word is of Samskrit origin. तप् (thap = to heat). An individual in concentration is supposed to be in *thapas* or a process of generation of heat. Heat what ? Heat the composite. In this process only a slow degree of heat is uniformly generated so that all the vitamins or the Vital requisites are preserved intact. Any higher degree of heat would destroy the vital requisites. With this annotation the significance of the word पचामि in the above para could well be understood. As a typical example this idea has been well preserved under our Indian system of medicine which prescribes heating by exposure to the sun (சூரிய புடம்) for certain preparations. It is the two factors, viz., the slow heat and the gradual process thereof, that gives the medicine the desired effect, at the same time preserving the vitamins or the vital parts. The reader will note with interest that this is the central idea of the process known as "pasteurisation".

The virtues of silence as a form of *Thapas* have been proclaimed to the public by Mahatma Gandhi. This was however observed in private by several Matadhipathies and others with the object of conserving physical energy.

Fasting, not necessarily following upon the above principles but certainly as an act of religious duty, is observed also by persons of several non-Hindu faiths as well, such as by Muhammadans during the month of Ramzan, and by Christians during Lent, Michaelmas, etc.

Fasting during eclipses has a special significance and this has been dealt with in the section devoted to "Eclipses".

Section VII

THE MAN

A. General—the effect of Kalachakra on Man.

From the preceding sections, readers would have noted and followed our ancients' theory that the origin of man is to be traced to the play of the promptings of the parental Universal Energy System, which spontaneously set on foot the process of evolution milliards of years ago. It is logical to assume that the play and the interplay of the planets which have led to the evolution of man have a great deal of influence on human life. Our ancients have developed a system of classifying the nature of the planetary interferences and calculating them as accurately as possible and thus made available to us a clue to the nature and the extent of this influence upon man at any particular time. Astrology has been a part of our lives since ancient times—a fact which constitutes a direct acknowledgement of the influence planets exert on human lives.

Human life is a cycle, meaning that the life of any human being does not end with one birth, but is followed by a further one, after each death. If in every succeeding birth the human being is able to elevate the nature of his words, thoughts and deeds progressively, ultimately he will reach a stage in which he will not stand in need of any further spiritual evolution, and therefore will become merged with the ultimate or the Paramapurusha which is the end and aim of man's creation.

बहूनि मे व्यतीतानि जन्मानि तव च अर्जुन ।

(Gita ch. iv v. 5)

(Lord Sri Krishna says—I have undergone several births; so have you also.)

In the earlier epic—the Ramayana, Sri Rama says:

नन्दन्ति उदिते आदित्ये, नन्दन्ति अस्तमिते रवौ ।
आत्मनः न अवबुध्यन्ते मनुष्याः जीवितक्षयं ॥

(Tr. Generally all human beings look cheerful at sun-rise; so also when the sun sets; *but* they never realise that they have lost one day of their life-time which they could have used to a better purpose).

The individual has therefore always to keep a sharp eye on the nature of every deed—major or minor—which he commits to ensure that his progress on the path of spiritual evolution is not hampered. This object can be ensured by :—

1. Concentration of the mind on the act,
2. Analysing the nature of the action one is going to perform,
3. Considering how best the action would culture his composite,

and 4. Considering how best the Universal Central Energy System could be made to further his action, as it is the parent of his composite, etc., etc.

(In this connection Gita ch. II, v. 13, 19–25 would give the reader an idea as to human births.)

So, as soon as an individual is born, so to say, another target for the influences and counter-influences of the play of the several forces of nature

is added to the universe. These influences and counter-influences vary according to the place and time of his birth. There are here two important factors to note, viz., (1) the birth itself is either an evolution or an involution according to the individual's past *karma* or actions as already explained and (2) the influences of the planets constitute what is mormally believed to be an irresistible force in a man's life. All the planets exert their varying influences but the resultant (composite's life in the world) cannot be mathematically deduced, because the composite is also subject to other fields of influences created by its own efforts. That is why the lives and experiences of all men are not either equally happy or equally unhappy.

The investigation into and classification of the influences and counter-influences of the planets and constellations and the methods by which the composite can counteract these forces, constitutes the science known as Astrology, i. e. the logic behind the extensive influences of the stars or in other words it is a science which reveals or brings out the effect of cosmic factors—positional or gravitational pulls, stellar radiations, cosmic rays, etc. on the human or mundane destinies.

A knowledge of "Astrology" is useful to man more because it tells him how to combat evil influences than because it can also indicate the happy life predictable from astronomical data. There is a large volume of literature on astrology dealing with the theme of man's ability to counteract the influences of the planets and turn them to one's advantage.

Though the normal span of human life is said to be 120 years the Quran, Buddhistic books and Hindu Puranas give the names of persons who have lived for hundreds and thousands of years. The Bible puts "three score and ten" as the period of human life, at one place while in Genesis. ch. 5. Job, ch. 42, the period mentioned is as long as one hundred and thirty or forty years and a controversy is still on as to the actual length of a year ! These accounts of longevity need not be dismissed as mythology with contempt because they constitute evidences of man's efforts to counteract the several fields of forces of nature.

[P. 57 of the *Astrological Self-Instructor* by B. V. Raman].

B. NORMAL SPAN OF HUMAN LIFE

The individual man owes his existence to the evolutionary process set afoot by the central universal energy system. This system does not leave the matter at that. It continues to exercise its influence on the life of man. The individual being thus a microcosm of the central universal energy system the life of the composite naturally corresponds to one cycle of that system or in other words, the individual's life is shaped by the influences of each of the nine planets which runs to a total period of 120 years as calculated by Parasara Maha-Muni, though in the *vedas* and *Ithihasas* this period is roughly mentioned as hundred.

Vedas: (a) When one usually blesses another, one says

शतमानं भवति शतायुः पुरुषः शतेन्द्रिय आयुष्येवेन्द्रिये प्रतितिष्ठति ।

(तैत्तरीय—Thaithariya—Kanda 3' Prasan 2

Krishna Yajus Anuvaka 6 Panjadi 3

,, ,, 4 ,, 3 and in several other places)

(b) When one performs the daily midday supplication, the individual prays to the sun when he is in full bloom that he may be blessed to live to see him for a full life of nearly 100 years :—

पश्येम शरदः शतम्

जीवेम ,, ,, etc.. etc.

Tr :—May I see the sun for a hundred years. May I live for a hundred Years and so on.

The word शरद् has been purposely used here, to bring out the idea that it is the sun that is responsible for downpours of rain.

In the Ramayana, Sita says while in exile,

एतिजीवन्त आनन्दं नरं वर्षशतादपि ।

(Tr. During the cycle of life of human beings which runs to a hundred years, they are sure to have a good period.)

This cycle of 120 years means a round of all the planets which will exhaust the influence of all of them on the life of every individual or composite. This calculation has been arrived at by Parasara on an examination of the *Hora* sastra.

भक्तया येन नवग्रहाः बहुविधैः आराधिताः
तेच्चिरं सन्तुष्टाः फलबोध हेतुमदिशन् सानुग्रहं निर्णयं ।
रव्यातां तेनपराशरेण कथितां सङ्गृह्य होरागमात्
सारं भूरि परीक्षयाति फलितां वक्ष्ये महारव्यां दशाम् ॥ १ ॥
अग्न्यादितारपतयः रविचन्द्रभौम सर्पामरेडय शनि चन्द्रज केतु शुक्राः ।
तेने नटः सनिजया चटुधान्य सौम्यस्थाने नरवाः निगदितः शारदास्तु तेषाम् ॥ २ ॥

The above is reiterated in The Tamil Classic, Manthreswara's *Jatakapaladipika*. (Ch. xix)

சூரியன் ஜீசைகாண்டாறு திங்கட்குப் பத்துச் செவ்வாய்க்
காருமோரேழி ராகுக்கறை பதினெட்டு பொன்னுற்றீரெட்டு மந்தற்கியம்பு
பத்தொன்பதாகும் புந்திக் கோர்பானேழ் சிகிக்கேழ் வெள்ளிக் கைந் நான்கே.

(Kiranur Nataraja in his *Jataka Alankara*.)

This gives each of the nine planets a prescribed period for their influence as noted below :—

Sun 6 years	Dragon's Head 18 years	Mercury17 years
Moon 10 years	Jupiter 16 years	Dragon's tail 7 years
Mars 7 years	Saturn 19 years	Venus 20 years.

The order in which the above influences take place is said to be as follows :—

इन शशि कुज राहु जीव मन्दज्ञ केतुः । भृगु इतिनवानां कृत्तिकादि क्रमेण ॥

The human life of about 120 years thus gets divided into nine periods of planetary influences known as *dasas*. Each individual, at the time of his birth, commences with a particular *Dasa* according to the constellation that exists at the time of his birth *i.e.*, if an individual is born when the constellation Rohini, or Hastha or Sravana rules the day he commences the Dasa from the Moon's period. So the constellation endows on the individual the particular initial Dasa.

For purposes of arriving at more accurate calculations each of these *Dasa* periods is subdivided in the same order and proportion and these are called *Bhukthis*. A still further sub-division of these Bhukthis in the same order and proportion has been found necessary by astrologers to arrive at more accurate calculations. These are called *Antaras* or *Antar dasas*. Although further sub-divisions may be mathematically calculated *ad infinitum*, these subtler sub-divisions were not considered necessary as these were considered to have no effective influence on human beings.

The periods of *Dasas*, and *Bhukthis* are given in Appendix II.

C. MARRIAGE OR THE SELECTION OF THE MALE COMPOSITE AND THE CORRESPONDING FEMALE COMPOSITE.

Ethics. The scientific aspect of marriage has an important bearing. It is not merely the physical union between a male and a female. All individuals are the cosmic forms of Sri Narayana, the central universal energy system whose positive character is called the male and whose negative character is called the female (Manu Ch. I v 32). Our ancients have ever stressed that the union must be between a male and a female of adjustable temperaments and character. The marriages are between the composites and not between the bodies. This is the underlying idea of the English adage, *viz.*, "Marriages are made in heaven", and of the Tamil proverb *viz.*, உயிர் உயிரை அறியும் — (Tr. Each composite understands the composite of like character). Our ancients in their prescription for marriage alliances, and the laws they formulated to govern them, were more concerned with the higher, spiritual aspects of a marital union than with the purely physical or sexual aspect of it.

When a woman is born, her counterpart is already in the world, and he has to be found and traced. The normal age when individuals are aware of sexual instincts is 18 in the case of a male and 12 in the case of a female. The method by which the two composites could be traced and united constitute one important branch of the Science of Astrology. In olden days when societies were confined to certain localities the selection of a life-mate was confined to the members of that society and therefore to that extent, limited in scope and comparatively easy. With the efflux of time and the dispersal of society which it brought with it, the selection of a life-mate had to be extended to other areas and groups of people belonging to the like clan, thus expanding the scope for selection, making it increasingly more difficult and requiring certain rules and restrictions to help man in the selection. Believing as our ancients did, in a heavenly ordained predetermination in the selection of a mate, they naturally looked out not for a merely suitable bride or bridegroom, in a physical or material sense but the search was for that particular Bride or Bridegroom which the central energy system had already created for us. This search was based on certain rules and regulations and principles which are all fully enunciated in the

Science of Astrology. The job was to analyse the astrological basis of one composite selecting its corresponding composite which had an astrological basis which the science declares as compatible, proper and suitable.

The three figures on page 25 would illustrate the entire idea. The first figure consists of several grades of composites. The portion A in the first figure contains as many cultures as there are in the second figure, and the portion A in the second figure consists of as many touches as there are in the third figure. So we should be very accurate in choosing the counterpart of a particular composite of A in the first figure.

From what has been said so far we can come to the conclusion that marriages must be regulated keeping in view the relative culture and touch of the composites. Certain strict natural laws govern the matching of animals, plants, etc. by natural instinct itself. A cat does not choose its counterpart from any other species of animals, *e.g*, a dog. Even among the same species Nature's will works spontaneously *e.g.*, a rat, a mouse, and a bandycoot, will mate only with another rat, mouse and bandycoot respectively. All these are of the same species of animals, but all the same one chooses its counterpart only from its own sub-species. So also a lizard and a crocodile. Of course biologists would be able to cite innumerable other such cases also. The same also holds good in the case of plants. As in the case of a biologist, a botanist would be able to cite innumerable similar examples of the same species of plant life. One species of plant does not bring forth another species. But in the case of some animals and plants experiments of mixing up species have been made; but it is still a matter of doubt whether the results are for better or for worse.

I have known a case of the grafting of a plant in which the resultant tree had to be destroyed because it produced fruits which were declared on examination as poisonous and yet of another case in which the grafted tree died a natural death. This holds good with equal force in the case of the human species. They are endowed with the power of, reasoning by which they could very well preserve their species.

Ethical view of marriage down the ages :—

1. The Vedic period :—Marriage was considered as the gift of a woman to a male; as "*Kanyaka dana* "—the word "gift" implies that the man has to preserve the "gift" well; even today the Hindus' marriage invitations proclaim marriage as Kanyakadanam.

2. The Ramayana :—King Janaka bestows Sita Devi on Sri Rama saying that she will be his life-partner in the words *Saha dharma charee.*

3. St Mathew - XIX 5—A man shall leave father and mother and shall cleave to his wife and they, the twain, shall be one flesh.

4. The period of "Sri Ramanuja" :—The woman is the life-partner or companion of man. The word "companion" is very significant and means 'கூடி வேலை செய்யும் ஆள்' (com with; panion பனியன்). This life contract is even to-day in vogue in clear terms among the Oddars —a class of the labour order of society in South India. During the marriage the man asks the girl—"வெட்ட வெட்ட தூக்கிறயா ஒட்டப் பெண்ணே". (Tr. As I dig the earth, Oh Odda girl, would you lift it up?) The girl replies:— "வெட்டினால் போதும் ஐயா ஒட்டனாரே." (Tr; Oh sir it is enough if you dig up the earth.) Of the four processes involved, viz. digging, assembling the earth, lifting it and transporting it, the former two portions are left to

the male and the latter two to the female; this shows equal distribution of work between husband and wife or "Saha Dharma Charee".

5. *A century back, the practice in England:* The Rt. Hon. Sir Alfred Denning, one of the Lords Justices of His Majesty's Court of Appeal in England, writes thus in his *Changing Law*: "The principle of indissolubility of marriage was in England for centuries not only the law of the church, but also the law of the land. It had a profound influence on the social life of the country. The family is the primary social unit. The well-being of the whole community requires that children should as far as possible be brought up by their own parents as members of one family with all the give and take that family life demands, and also with the feeling of security that it affords. The institution of marriage is the legal foundation for family life. The principle of indissolubility was the binding force which cemented it. During the last 96 years England has abandoned this principle".

Responsibility of Government.

Bhagavad Gita—Chap I–Verses 38-44) would seem to fix the responsibility of Government, in this direction, on a parliament of faiths duly constituted under its auspices. In the Thretha Yuga this Parliament is said to have been constituted under Vasishta, Vamadeva, Jabali, Kasyapa and others. In the Dwapara Yuga the Parliament of Faiths functioned under the enlightened directions of Bhishma, Drona, Kripa and others. Of course historically, these parliaments of faiths have come to be ignored and it is necessary to get them re-established. In the Kali Yuga, India has been continually subjected to many a shock to the administrative and social framework and these have put these parliaments out of commission. History shows that even the original constitution of England, has had this idea ingrained in the system under which Parliament was divided into what is known as Lords Temporal and Lords Spiritual. To this day, the kings and Queens of England are styled as "Defenders of the faith".

B. *Methods of finding out the proper composites*—Male & Female. Two methods are applied viz., a process of elimination and a process of agreement. The former is obviously to get into a circumscribed limit for purposes of examination of agreements:—

Methods Of Elimination.

(1) Chaturvarnya classification:—Of the four orders of Society—the Ecclesiastical, Defence, Commerce and Labour - the particular order shall be adhered to.

(2) Sagothra.—The *gothra* is the classification of the *Pithrus* or ancestors. Progenies who trace their descent to the same ancient forbears were, therefore, brothers and sisters. Therefore this is another piece of elimination.

(3) Heritage—The heritage to which each particular clan belongs is investigated. This is to preserve the original characteristic of the clan as much as possible. For example, some clan might have been a later convert. The nature of the composites with their culture and touch would obviously vary.

In this connection, it may be relevant to say that King Edward the VIII had to abdicate the throne simply because he had not conformed to the traditional and established principles of marriage in the Royal families of the Kings of England.

(4) *The influence of Mars on the composite* :—

The degree of the influence of Mars on the composites of both the male and the female shall be equal ; otherwise the two composites shall get distorted by the degree of infiuence of other planets.

The scientific aspect of this influence is that the effect of Mars being nearest the moon and the influence of the moon being almost of primary importance, an equality i.e. equality of strength of force of this particular planet on both composites is essential. This goes by the name of *Angaraka Dosha*.

(5) *Process of agreement*. These are called in Tamil *'Poruthams'* (பொருத்தங்கள்). These are said to be ten in number—(1) Dina, (2) Gana (3) Mahendra (4) Streedirgha (5) Yoni (6) Rasi (7) Rasyadhipathi (8) Vasya (9) Rajju, and (10) Nadi. The implications ofeach of these are explained below. The calculations are based on the positions occupied by the planets and the constellations of the male and the female compo- sites at the time of their birth.

(1) *Dina Porutham*. This relates to a similarity in the planetary influence in general i. e. how the planets affecting one would avert inter- ferences with the planets of the other.

(2) *Gana Porutham*. The degree of potency of the composites depends on the classifications of the constellations themselves as first grade, second grade, and third grade. Both the composites should belong to the same category. It may be interesting to note that the ancients have gone so far as to scan even the degree of potency in the aetherial waves. This agreement is important for a peaceful running of the house-hold as homogeniety of planetary influence makes for peace, happi- ness and prosperity and heterogeniety will wreck the home.

(3) *Mahendra Porutham*. This agreement deals with wealth and material possessions that are an important factor in the happiness of the couple.

(4) *Streedirgham*. This connotes longevity for the bride.

(5) *Yoni*. This is another example of the extent to which our ancients have probed the study of the Stars. Yoni means the sex organ and the stellar position of the composite is supposed to indicate an affinity between them which will endure and ensure conjugal felicity.

(6) *Rasi*. This agreement relates to the influences of the field of forces of the moon on the man and the woman. It is a matter of common knowledge that the woman's menstrual flow is influenced by the moon.

(7) *Rasyadhipathi*. This agreement relates to the several fields of forces of the several planets taken together in the horoscope of the man and the woman. That is, there must be a general compatibility between the planetary positions of the couple.

(8) *Vasya*. Meaning the capacity to attract. This agreement is to ensure mutual trust and confidence and love in the couple.

(9) *Rajju*. The length of married life is an important factor and has to be taken into consideration. This aspect is a comparison between the span of life allotted to the two composites by Narayana or the Central Uni- versal Energy System. *Rajju* means the thread tied round the bride's neck in the marriage and symbolises the married state, or the *Thali*.

(10) *Nadi*. This agreement relates to the strength of the three blood vessels in the body–the arteries, the veins and the lymphatic channels. This strength is arrived at on the basis of the potency of particular constellations at the time of birth. This is an interesting slant on the latest theories about blood transfusion, the principles of which seem to have been understood in those early times by our ancients.

D. OMENS AND THEIR INFLUENCES ON MAN.

Those who know Tamil will find in the English word 'Omen' a temptation to assign its derivation to Tamil origin. The word reads like a slightly shortened form of the two Tamil words "ஓம் என" (Ohm ena) meaning ("This indication is from 'om'"). Whatever the strict interpretation of the two Tamil words may be, the fact remains that an omen brings to the Tamil-knowing man the memory of the all-embracing sound "om" or the Universal Central Energy System.

An omen is purely an indication of what is to happen that comes from the Central Universal Energy System to the composite in the man with which it is primarily connected. Therefore the indication starts from the universal energy system and through the perceptive capacity of the composite the man comes to realise what it is.

The Indians, being imbued with the idea that all actions performed by the body are the result of the promptings of the composite, almost always look to omens as some sort of a guide to their actions. Omens have thus a particular bearing on the Indian culture.

Classification of Omens.

Omens are classified as follows :—

1. *Dreams*: It has already been said earlier in this volume that during sleep the composite in the man enters the universal energy system for its recuperation and returns to the body fully recuperated. (vide 8th Adhyaya of the Chandogya Upanishad. Sec. 3 Vs 3 & 4.)

This period of recuperation is between 10-30 p. m. and 4-30 a. m. Even though an individual may be asleep at other times he cannot be said to be in the process of recuperation of the energy of his composite, but he could only get some physical rest for his body. During this process of recuperation some matters are communicated to the composite which go by the name of dreams. That is why dreams occurring at this part of the night are supposed to be invested with special significance—the potency being placed in five grades. For calculation of the potency, the period of 6 hours from 10–30 p.m. to 4-30 a. m. is divided into 5 parts. If the dream happens in the first part of this period, the effect may be seen in a year; if in the second part, in three months, if in the third period, in one month; if in the fourth period, in 10 days; if in the fifth period, almost immediately. Outstanding examples of these are given in the great epic, *Ramayana* viz. Bharatha's dream of his father's demise and Thrijata's dream foreboding her uncle's death.

If we get a bad dream we have to get up from bed, wash the hands and feet and think of "om" for a few minutes and go back to sleep again. Of course the effects of the bad dream will be there but a foreboding thereof would naturally prepare the individual for forth-coming events.

2. *Indications from animals.* How we get the influences of Nature communicated through animals is an interesting matter. In other words, the animals interact or are interacted upon by the universal energy system. It is only certain animals that are susceptible to these esoteric communications while most are not. Those that are most susceptible to or are capable of understanding the meaning of cosmic waves, communicate it through their actions, as they do not have the power of speech. All animals and inanimate objects possess an inner consciousness to a certain degree (Manu Ch-I V. 49). When a man starts out, a crow suddenly either flies from the left to right or from right to left. Surely it has a bearing on the final effect of the mission on which he starts; or as he starts out a stone lying on the ground• hits him (obstructs him·) Such an experience also forbodes something of the nature of the outcome of his actions. We are all aware of the fact that all the present advancements in electricity and its concomitant radio active energy systems and other magnetic and attractive and detractive fields of forces originated in an accidental rubbing of a cat's skin on a piece of ebonite. In the *Ramayana* there are several occasions when Lakshmana sees the future through the actions of several birds. A collection of these experiences has now come to us as a science. It is not of course, all birds that are susceptible to the waves but only certain specific animals and birds. Such of these as are susceptible have been recorded in our Panchangam with their methods of indication. A few examples of these are:

Crow: Its motion either from left to right or from right to left.

Cat: do

Lizard—If it falls on a man, the consequence depends on the organ of the body on which it falls. A Lizard falling on the head prognosticates family quarrels, on the foot, a journey and on the chest, prosperity.

The science connected with this aspect goes by the name of Plano–cosmic-wave theory. Thus a proper investigation into this science of how animals understand and communicate what they understand to the human kingdom by way of reactions would reveal the outstanding nature of the spadework done by the Indians in the investigations of the radio-active force of the central energy system.

3. *Casual occurrences.* It may be a matter of personal experience that if one sees a single Brahmin coming in the direction opposite to that in which he starts out on a journey, one almost always experiences some mishap. Such casual occurrences have also been listed in the Panchangams.

Section VIII

THE WOMAN

We have emphasised throughout this work that the human being is, even in the smallest detail of his existence, a reflection of the central energy system. The central energy system has two aspects—the positive and the negative. These are also to be seen in the human species as man and woman. The positive ion is the man and the negative ion is the woman. Each has its own distinctive characteristics and assumes physical forms according to these characteristics. Evolution became possible because there were these two aspects in the central universal energy system. Perpetuation of the genes with necessary progressive changes was a spontaneous process and with the efflux of time new forms were evolved which steadily increased in number and variety. The instinct was always present that the line should not end but go on indefinitely.

The human being, as has already been said, is the highest form reachable by this process of evolution and the only further process of evolution open to the human being is normally to become part and parcel of the Central Universal Energy System. But this is conditioned by the nature of the composite. At the time when the composite has reached its full spiritual development, it will automatically become united with the Central Energy System. Till this perfect state is reached the composite will continue to exist in the world either in the human or other forms according to its culture and touch.

Having reached the *ultima thule* of the evolutionary process of the human race, the composite has to carry on its duty according to the plan of the Central Energy System. The perpetuation of the race is the primary duty and to the extent this duty is discharged in conformity with the spiritual requisites of each individual, to that extent the composite is nearer the end of its evolutionary career.

The negative ion thus acquires a special importance in the composite's life. Instead of considering the perpetuation of the species as an accident or as the by-product of a biological act, we now come to look on it as a further link in the spiritual chain of reactions set afoot by the Central Energy System. This invests the negative ion with a spiritual importance which has always been recognised in our classics and philosophical literatures. The end of the evolutionary chain is reached only when the positive and negative ions work in harmony, both equally imbued with the desire to take the next step in the evolutionary process.

The negative ion is the productive and protective part of the human race and in this respect also it is a reflection of the very constitution of the Central Energy System. In the *Chaturvarnya* classification since it was incorporated in the code of Manu, as reiterated in the Bhagavad Gita, woman has been described as 'labour' meaning production; that is to say, the very root of the perpetuation of the race. For this reason even the birth of a woman is considered as superior to that of a man. The man is but a slave—within the house, he has by his earning to cater to the needs of the womenfolk and outside the house he is the slave of the state in the matter of earning his livelihood in some capacity or other.

The first hymn in the marriage function says:—*Murdhanam Patyuraroha* " Oh girl : get up on the head of your husband ! " and the assembled people echo the sentiment in the words :—"You are the full-blown monarch of this house !"* implying that once she becomes his wife, she must take charge of his life, moulding it according to its spiritual requirements and thus enabling a further advance in the process of evolution. After marriage the woman thus becomes the mistress of the house. This idea of superiority of woman in the house is still preserved in the Hindu Vaishnavite temples in the ten days' festivals called the *Brahmothsavam.* The male ion or the Vishnu gets out of his abode, the temple, and strolls out for ten days. At the end of this period when he returns back to the temple the negative ion would not admit him except on an assurance that he is free of all contaminations !

From time immemorial, the woman has been charged with the duty of creating, bringing up and educating the children, as all this is part of the work of the production of the proper man. Looking after the child in health, and tending it in sickness are not merely acts that symbolise womanly tenderness, but they form a part of the higher spiritual duty entrusted to woman.

The ancients had recognised the need for and the importance of equipping a woman adequately for these duties by giving her a proper type of education and domestic training. The woman's primary role in society is that of a home-maker.But our ancients had adopted the sytem of introducing her into her husband's home sufficiently early so that she could have the necessary training in the *Acharas* or customs and observances prevailing in her new environment. House–keeping means not merely keeping an ordered arrangement in the house but implies also a grasp of the fundamentals of the entire *Acharas.* The women are thus the custodians of tradition and are best fitted to impart them to others of like *acharas.*

Each household is a state in microcosm and the person in charge of running it inevitably acquires mastery of many a science in a practical manner. Matters of administration, the tackling of different types of behaviour and temperament and other aspects of human relationships are there for the woman to master. Aside from this, the chemistry of cooking is a world by itself in which the woman must become a pastmaster as well. When disaster seemed to impend on the Pandavas on one occasion Lord Sri Krishna appears in the forest to save them. The first thing he did was to test Mother Kunthi's capacity for satisfying hungry people. Starch always sticks to the vessels in spite of all human efforts at cleansing them, and all unknown to Kunthi, a grain of rice remained tucked away in a corner of the *akshayapatra.* But that was enough for the Lord...... and this is also enough for us to delineate the qualities and accomplishments a woman must have although she is confined to the limits of a household.

Another aspect of woman's work as the provider of food in the house is the fact that she could also save the members from most of the common ills if she studies in a scientific way the art of cookery and the characteristics of all the several materials she handles in the course of her work. As we have already said in sec. VI, *Anna dosha* is one of the five causes of diseases and if she who prepares the food knows how to avoid the *Anna dosha,* the health of the family is doubly secure. Thus the woman has verily got to be more versatile than man. Considering her

*Suggested meaning :—Mon meaning "one". Arch meaning "arasu" ruler.

duties in life and the physical process of childbearing with which she alone is familiar through her own personal experience, would it not be a logical conclusion that midwifery work should be solely confined to women folk ?

It will not be out of place to mention here that indigenous systems of medicine can only spread in India by educating women in their use.

The functions of the negative ion being thus so divergent from those of the positive ion (although they are essentially complementary) the physical nature of the negative ion has also its divergencies from that of the positive ion. The following table bears out this fact fully :—

Table showing some Differences in Physiological Standards between Male and Female

	Male	*Female*
Astronomical Rajayoga Period	only for males	Not for females (In the case of women it is the husband's)
Basal Metabolic Rate	Higher	Lower
Haemoglobin percentage	90	80
Red Blood cell count	5,500,000	50,000,000
Corpuscular volume	45 c c	41 c c
Blood pressure	8 mm higher	8 mm lower than male
Height weight ratio	Definite ratio	No definite ratio
Height	100	88.6
Weight	average	More than average
General Build	Various types	Always weaker
Education	Theoretical and compartmental	Practical and versatile
Type of education	Modern and Scientific or liberal	Ancient and Conservative
Time to be spent on education	25 years (code of Manu)	10/13 years (rest practical)
Mental calibre	Hard	Clement
Food	1 Unit	1.62 units Commensurate with the energy they spend
*Embryo life (or intra uterine life)	Less than female	More than male

* This is why Hindu Sastras have prescribed for women in confinement a longer period of pollution in the case of the birth of female children than iu the case of the birth of male children.

We have thus seen how the counterparts of the composite are fashioned and fitted for two separate but thoroughly interrelated aspects of life and how by their separate endeavours in their own spheres they help to realise the ultimate goal set before the composite by the Central Energy System.

The essential part played by the positive ion in the preparation of the race is the supplying of the seed. The storing of the seed in the proper atmosphere, supplying the necessary surroundings in which it can germinate and housing it in the proper receptacle in which it can acquire all the basic physical characteristics of the composite are duties for which the negative ion is specially fitted. The physical construction of the negative ion is modelled specially for this purpose, and it discharges this duty to perfection. There are two important aspects of the perpetuation of the race which deserve mention :—

1. The chronosomes which are the basic foundation of sex are equally distributed in the universe. (Manu Ch I v. 32)

2. The inheritance of characteristics is mainly routed through the woman and not the man. For instance if a man is affected with colour blindness quite likely neither his son nor his daughter may inherit it, but his daughter's son may inherit it and never his son's progeny. The same is the case of haemophilia and several other diseases.

Section IX

SUMMARY

The foregoing sections would convince the reader that the entire universe has only two aspects—the physical and the metaphysical—and that they are indissolubly intertwined.

Srutis, *Smritis* and *Ithihasas* all stress both the aspects and people who might have wondered at the frequency with which the stress on the metaphysical occurs in the entire field of ancient Indian literature would now be able to realise the reason for it. So a knowledge of the two is fundamental to the proper understanding of the real nature and constitution of the universe. Of the ancient books, the *vedas* (*srutis*) and the Bhagvad Gita constitute the cream and the acme of metaphysical disquisition. If we scan them we will find them both proclaiming in very emphatic terms the several aspects relating to the composite and the body. The mandates or instructions that pertain to the body are called physical, while those that pertain to the composite are called the metaphysical. These two aspects are current even today in the entire world in the form of " Politics and Religion".

A glance at the picture of " Suryanarayana " would reveal to us the clear line of demarcation between the physical and the metaphysical. This boundary line is an arc drawn between the three *Gayatri Devatas* and the Sun. The region above this boundary line constitutes the metaphysical aspect of the central universal energy system. Metaphysics can thus only be imagined with reference to certain conclusions that may be arrived at by a process of thinking. The region below this boundary line constitutes the physical aspects of the universal energy system capable of practical application to human life.

As regards the metaphysical aspects, the existence of the Central Universal Energy System—its divided and undivided aspects—has been conceived by several philosophers and communicated to us. It is these aspects that go by the names of Dwaita (divided or isonic), Adwaita (undivided or asonic) and Visishtadwaita (the cause even for this energy system or the supreme universal energy system which is responsible for this atomic energy).

This knowledge of philosophical thought and investigation thereof was confined only to India in the three previous ages. The *Mlechchadesa* as originally defined in the code of Manu and which existed as such in the three previous *yugas* had no knowledge of the several aspects of metaphysics and that is the reason why the influences of the planets and the planetary systems did not, and even today do not, play any part in the routine of their life, as could be seen from the preachings of the founders of faiths like Christ or Mohammed and others. They all believe in a supernatural agency and have prescribed the *Acharas* or observances for their adherents according to their conception. A belief in a supernatural agency alone is not enough without a realisation of what it is and how it shapes, or is responsible for shaping, the destiny of an individual. This is the difference between the terms, Asthika and Nasthika. A Nasthika does not mean an atheist but one who has no realisation of the play of the cosmic forces in the universe.

In the code of Manu (ch X v 63) the following five elements are prescribed as being fundamental for the investigation of the metaphysical

aspect of the Central Universal Energy System. These are supposed to be common for all individuals irrespective of whether they understand or do not understand both the physical and metaphysical aspects of the universe.

They are:

अहिंसा सत्य अस्तेय शौच इन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्ये, अब्रवीत् मनुः ॥

[*Tr.* Irrespective of the class to which an individual may belong, the elementary duties common to all human beings are the following five viz., Non-violence, truth, non-stealing, cleanliness and control of passions.]

Of course by strictly observing all or any of these qualities an individual would raise the culture of his composite to such a degree as will enable him to investigate the metaphysical field. A comprehensive study of the great faiths of the world will tell us that the bases of all of them are all, or any, of the elements mentioned above.

The luminaries belonging to the major faiths have contributed in a large measure to teach the human minds the nature of the universal energy system. The extent to which they have traversed the metaphysical field may vary; but each prophet has arrived at conclusions which although they reflect the limit of his travel have still furnished the members of his fold with the correct lead. Sri Ramanuja, Sri Sankara, Sri Madhva, Sri Buddha, Christ, Mohammed, Socrates and others have all mastered metaphysical theories in their own different ways and it is because they have traversed varying paths according to their backgrounds, traditions and other factors, that their teachings and theories sometimes appear contradictory or conflicting.

The metaphysical field is the *Viswarupa*. This has been seen by Dhritharashtra, the progenitor of the Kauravas, Devi Devaki, the mother of Lord Sri Krishna and by Arjuna, Lord Sri Krishna's ardent disciple. We have no detailed information about Devaki's experience, or Dhritarashtra's experience but Arjuna has given us a full description in Chapter XI of the Bhagvad Gita which actually indicates that Arjuna was given an opportunity to have a glimpse of what lies beyond the boundary line which we have talked of earlier in this section. The Central Universal Energy System in all its mighty and multifarious aspects struck awe into the heart of the doughty warrior. The common assumption that what Arjuna saw was a mighty figure rising from the earth to the skies can be made more intelligible on the lines followed in this section. Lord Sri Krishna says:

दिव्यं ददामि ते चक्षुः

(*Tr.* Here I give you the eye with divine power). Today we would interpret it as a television screen of sorts on which we see the face of an individual who is many thousands of miles remote. But Lord Sri Krishna being a manifestation of the Central Universal Energy System was able to create such a television plant so that Arjuna's vision could penetrate into the metaphysical field that transcends all physical limitations. It was the grandest phenomenon imaginable. The word *Divyam* means, that which pertains to the Radio-active energy system. The paras on 'Faiths' in Part II may be found interesting in this connection.

Section X

CONCLUSION

From the ideas developed so far in this volume any reader would be able to appreciate our traditional attitude that all sciences are interrelated and that astronomy and astrology (being astro Sciences or Sciences relating to the radio active energy system) play an all-important role in human life. Enough also has been said to reveal the Indian attitude that modern science should not dismiss the aetherial regions with a brief reference to actinic rays and the like at which they have arrived so far in their scientific investigations, but they should receive at the hands of modern science a more elaborate investigation as they contain not merely actinic rays but many other fields of forces which have a very important bearing on life. Labelling them all in a comprehensive term like "actinic rays" or X-rays would amount to prescribing the same patent medicine for all ills but splitting them into particular kinds of energy would be equivalent to prescribing a particular medicine for a particular disease according to the degree of its acuteness and the condition of the patient. By confining its attention to actinic rays alone and ignoring the myriads of other forces which are contained in the aetherial regions, modern science only ridicules itself as it shuts its eyes to a reality which is recognised by Indian metaphysics.

Our attempt in this volume has been to indicate that the branch of Modern Science known as "wave theories" has very great scope for development directly beneficial to human kind. Our ancients have investigated the radio active regions in their own way and embodied their investigations in precious literature which has now to be interpreted in terms of modern science.

The latest physical theories in respect of the universe offer strange confirmation of some of the theories elucidated by the ancients in India. The present state of physical knowledge seems to point to some conclusions directly contrary to those indicated by materialism and to favour a spiritual intrepretation of the universe. This is definitely a victory for metaphysics. Present-day ideas of science have led us far from the 19th century ideas of space and time and the security of determinism. The more we explore nature the larger becomes the unknown horizon and it is a recognized principle of modern science that even tried methods and commonsense ideas must be jettisoned in order to probe further. The old reproach against metaphysics was that it does not proceed on verified data but makes certain assumptions as its fundamental basis. Modern science does exactly this. What could be a greater justification of our traditional methods of investigation and research?

The theory of relativity, in the realm of the microcosmic and stellar universe has completely revolutionized our ideas of time, mass and simultaniety and has given enormous importance to our "frame of reference" which fact justifies to a large extent our method of taking the position of the earth as vital in our calculations. The finest culmination of the theory in the famous Mass-Energy relation so devastatingly proved in 'Nagasaki' and 'Hiroshima' has finally established energy as the vital principle of the universe, matter being only a condensed state of, or another form of, energy. This provides ample explanation for the extra-territorial radiation like cosmic rays which constantly bombard us and

which possess enormous powers. These radiations are accounted for as being due to matter being built up or destroyed in some recesses of the universe. We can even venture to say that the course of human history is affected by the smallest oscillation of an atom, in distant nebulæ. Viewed in this light, is it not a fact that a knowledge of the position of the earth and the stars in their courses is of paramount importance?

In the realm of the microcosmic universe more startling ideas have led to the concept of granular structure of not only matter but also of energy.

In the wake of the discovery of the electron, numerous other particles of matter have come to light and we have to disregard our mechanical ideas and go to statistical laws to explain the matter of their behaviour. We have even to abandon the idea of solidity of the structure of matter, but have now to think of the electron as a packet of probability waves undulating into nothingness. On the top of all these the principle of indeterminacy has thrown overboard all our ideas of causality and driven man today to the concept, not very unfamiliar to Indians, that even our electron has got a *sat*, (an existence,) a *chith*, (a conscience) and partakes of that eternal bliss (*Ananda*.)

Thus we are forced to think that the reality which underlies all manifest phenomena, may be of an entirely different order from the events which symbolise it and it may even be mental or spiritual. Thus when our ideas are in a state of ferment it is not out of place, nay, it may be even very helpful to us, to present some phase of human thoughts as it was cherished in our holy land for a long, long time.

Taking a mental excursion towards the sun, the stars and still more distant stellar clouds and the outflung boundaries of our universe, we meet with the basic questions of cosmogony, the riddles that have occupied the brains of astronomers for many millenia. First, talking about our own earth, the supposed age-betraying clocks, represented by uranuim deposits, show that the solid crust of earth must have been formed from previously molten material about two billion years ago. How did this cosmic lump of matter come into being? The first of the several theories propounded as such was the "Buffon's Hypothesis", later modernised by Sir James Jeans, according to which a catastrophic collision occurred between the then lonely sun and another celestial body, say a star, tearing from the giant sun a number of small drops sent spinning into space by the force of the impact. As opposed to this is the Kant-Laplace hypothesis which formulates gaseous rings being thrown out round the primitive cooling and contracting sun which later formed planets in their orbits by coagulation. Recently geochemical analysis has revealed plenty of support to this theory as expounded by Weizakers who explained that only small portions of primordial gaseous envelope representing the heavier terrestrial elements could have been used to build our earth and other planets, the rest of the non-condensible material being dispersed into surrounding interstellar space leaving only negligible traces referred to as "Zodiacal Light." An important consequence of this theory is that the formation of the planetary system is not an exceptional or rare event but one that happens very frequently. Hence, there must be millions of planets within our own galaxy itself in which life would not have failed to develop.

Thinking of the universe as a whole, we know it is filled with a large number of giant stellar systems or galaxies, and that our sun is only one of the many billions of stars in one of such galaxies known as the "milky way". These galaxies are uniformly distributed in space and many phenomena point out that all these galaxies recede from us, with a speed that increases with their distance from us.

This is interpreted as being due to a general uniform expansion of the system of galaxies scattered throughout the universe and calculations show that this expansion must have started about two or three billion years ago. Why do these fragments of the universe fly apart at a terrible speed? Probably the universe is now expanding because in some previous period of its history it contracted from infinity into a dense state and then rebounded; we do not know the answer.

But one statement can be hazarded at this stage of human evolution: that if even a portion of what goes by the name of metaphysics could, before the end of the deluge (*Kaliyuga*) be reduced to physical theories it would bring about a universal realisation of the True Self, and thereby promote the cause of Universal Peace and Happiness, as visualized in item 3 of our Dedication.

Man has thus been proved to be a creature of nature and therefore it behoves him to remember constantly his setting in the universe and behave in a manner that reveals his awareness of his position and his anxiety to better the culture of the composite. Whenever he digresses from the path of duty and awareness, he is bound for a severe fall with irretrievable consequences.

In spite of any obstructive force, the force of the Universal Central Energy System will automatically work itself out. This idea cannot be more succinctly put than in the words of Lord Sri Krishna in Gita Ch. XI, v. 33.

मयैवैतेनिहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ।

(*Tr.* I in the capacity of the Central Universal Energy System have already destroyed all of them. You have only to be an instrument thereof by throwing arrows on them). The word "Savyasachin" is very apt here. Though Arjuna was so skilled in warfare as to fight with both his hands the skill will go unto oblivion before the work of the Central Universal Energy System. That human nature has to be the instrument for action is after the saying :—

दैवं पुरुषकारेण.

We owe our origin to the central energy system and the termination of our physical existence is also duly brought about by it. This is something on the lines of the Christian doctrine—"Dust thou art and unto dust thou returnest".

If modern science could be permeated with the ancient Indian doctrines of the oneness of the universe, there is no doubt that the work of the scientists would lead us more surely and more directly to that

universal unity which has been the main dream of many a prophet and philosopher. There is certainly good hope that this trend will gather strength. As we have already indicated science which was so aggressively materialistic in outlook in the recent past is now not averse to accepting the principles of metaphysics and if the trend goes on steadily it may not be long before our hope is realised.

To people who pin their hopes to politicians achieving world unity, all these may seem strange. But if we remember that the politician is of earth earthy, and science transcends all physical limitations as metaphysics does, we can certainly derive consolation from the hope that politicians will soon realise the futility of their centuries long effort to achieve world unity. Science will ensure eternal human happiness when metaphysics (Vedanta) triumphs over physics (Vedas).

सर्वे जनाः सुखिमो भवन्तु।
सयस्त सन्मङ्गलानि सन्तु ॥
शतमानं भवति शतायुः पुरुषः
शतेन्द्रियः आयुष्येवेन्द्रिये प्रतितिष्ठति ॥

" May all be happy, and live for a full period of one hundred years !"

End of Part I.

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PART—II

THE HUMANITY

PART II

Section A

Expansion of Humanity on the Earth.

General :

In the preceding sections under Part I, we have come to the conclusion that the human creation is a product of the Central Universal Energy System and that this creation is the highest stage that could be achieved in the process of evolution.

The *Srutis* proclaim that even members of the minor hierarchy of the super-human beings associated with the elements which govern the universe, e.g., Indra, Varuna, Agni etc. have necessarily to pass through the routine of evolution and creation i. e. they take the human form and live as human beings before they could be united with the Central Energy System. This establishes the special value attached to the human form in our ethical and philosophical thinking. The insistence is on the evolutionary process reaching a stage in which the creation is subject to the influence of the Central Energy System and is responsive to it, in order to qualify for being merged with the central energy system. Having established this thesis on the basis of the duties and ethical responsibilities of the individual man, it is but logical that we turn to the method adopted down the ages for the inculcation of these principles on the social basis.

A special responsibility has been cast on the shoulders of the human being. Living a life of responsive and respectful obedience to the infinite influence and counter-influence of the Central Universal Energy System has itself a double aspect. Culturing the composite is one important side. Action and labour with a view to sustain the vast ocean of living beings of varied types which fill the universe also constitute a second profound responsibility assigned to the human being. He must not merely live for himself as it were, but must also enable the other kingdoms of life to live and progress in their evolution. Sustaining the worlds of plants and animals and other mundane members of creation is a comparatively minor matter but sustaining that world of gods, demi-gods, demons etc. whom under modern scientific conceptions, we would call "bacteria or the bacterial kingdom", who have no freedom to help themselves in their own evolution, is a duty that calls for both physical action and mental activity. Many of the vedic rites and rituals prescribed for man in the three vedas—*Rig*, *Yajus* and *Sama* – have this special duty of the human being in view. (Code of Manu Ch I. V. 33)

The power of reasoning which is a special characteristic of the human being as distinguished from all other created beings has been bestowed on him in order that he may have the inclination to perform these multifarious duties (symbolised by that almost indefinable word *Dharma*) and derive satisfaction from the performance thereof.

The material world has an organised form which may sometimes tend to push matters of the spirit to the rear seat. The duty of man whether he is dealing with labour or capital relations, or any other mundane matters is to see that the matters of the spirit are not overlooked or ignored. It is with this spirit as its background that the Indian social fabric of *chaturvarnya* has been framed. As long as all the strata of society comprising of the four tiers worked and lived in this spirit, the *chaturvarnya* fabric

remained intact – a striking example of the genius of our ancients in organising life here below. The moment the spirit began to wane or got vitiated, the fabric also began to show signs of wear and tear or of transformation into the multifarious forms which surround us today and which have no resemblance to the glorious social fabric originally designed for Indian society.

It would be apparent from the above that there is a direct relation between Vedic knowledge and the evolution of man. We shall endeavour in this part of the book to indicate the progress of the human being on the evolutionary path from the earliest times when vedic knowledge had not yet appeared on the scene, down to the present stage in the evolution of man.

We tell the story by the stages known as *yugas*, which are recorded fully in our traditional literature. We would like to say that if our literature is not treated as meaningless mumbo–jumbo, but as faithful records of the progress of the evolution of the human race, they will have a new meaning for us and the entire humanity. They indicate to us the progress made by the human beings in their evolutionary ascent and should furnish us of the present day with tremendous inspiration and unerring guidance in our future progress on the evolutionary path.

The periods of the *yugas* and the several manifestations of the Central Energy System and the corresponding historical records relating to these periods are already furnished on pp. 23 & 24. It will be observed that the periods of *yugas* are in the ratio of 4 : 3 : 2 : 1, and the manifestations of the Central Energy System are also in the same ratio. Taking the unit as 4,32,000 years the *krita yuga* is four times this period or 17,28,000 years, the *Thretha yuga* is three times this period i.e. 12,96,000 years, the *Dwapara yuga* being twice is 8,64,000 years and *Kaliyuga* is 4,32,000 years. Likewise *krita yuga* had four manifestations of the central universal energy system—*Matshya*, *Kurma*, *Varaha*, and *Narasimha*. *Thretha yuga* had three—*Vamana*, *Parasurama*, and *Dasaratharama*. *Dwapara* had two—*Balarama* and *Sri Krishna*. *Kali yuga* has to have only one—*Kalki*.

Lord Sri Krishna's words in the Gita (Ch. IV Vs. 7 and 3 quoted on page 23) say that the Central Universal Energy System manifests itself when there is a diminution in Dharma. Normally, this deterioration has been mentioned to take place once in every tenth part of the world's existence. A chronicle of the *Avatars* will be found to be based on this calculation. The creator gives us, his creations, a long rope, as it were, noting how far we go in our lapses, in our deliberate or spontaneous sacrilege of the divinely ordained duties and when He feels that further lapse will destroy even the very conception of the duty and even put it beyond the scope of the limits of perfect recovery, He intervenes in the form of another *avatar* that deals out condign punishment to the ring—leaders of the destructive process and gives shelter to those elements that have heroically withstood the onslaught of the surrounding deluge of disloyalty and contempt of the higher values of life. This has been the pattern of all the *avatars* so far. The pattern of the *Kalki Avatar* of the *Kaliyuga* will be according to our ancient theories, a deluge—a physical overwhelming of all creation or a lapse of the Central Universal Energy System into a latent form.

Putting back *Dharma* on its higher pedestal by an *avatar* is intended to ensure the further continued existence of the world, but the end of this *yuga* is visualised as the merging of the composites into the Central Energy System or the *Narayana* i.e. as a deluge or the overwhelming of the universe.

It is interesting to have a glance at the phase of worldly life which we referred to as the deterioration of *Dharma* (*Dharma glani*). This phenomenon is noted when the responses to the Central Energy System become weakened or when its interferences are ignored. Materialism gains the upper hand over devotion and belief and thus pollutes the very fountain of life. Capital and labour create problems which will be impossible in a world of men constantly mindful of the influences of the Central Eenrgy System. In ordinary life we see men drunk with power, backed up by capital and unaware of the existence of their brethren. This is one of the several shapes which deterioration in *Dharma* can assume. The uses of the power of reasoning for effecting a separation of the three basic elements of life, viz: Law, Morality and Religion - is a distortion and criminal misuse of divine gifts. This compartmentality of outlook also belongs very distinctly to a higher stage of mental progress which may not view a divorce between reason, devotion and duty as improper or illegitimate. The growth of the intellect at the expense of the spirit has always been found to work destruction for the human being, because it encourages vanity, selfishness and self-aggrandisement. So each time this mental state in the universe is reached an Avatar has appeared as a corrective for it and functioned as a fillip to *Dharma*. Here again is another reminder to all to attach more value to metaphysics than to materialism. Without religion, there can be no morality and without morality there can be no law. If this basic fundamental truth is destroyed or distorted by the human beings' power of reasoning, it is manifestly equivalent to the destruction of the higher values in life and to the exaltation of the beast in man above the divine in him. In the Laws of King Henry I (England) it is laid down—'*Reum non facit nisi mens rea*' (i. e. there is no guilt unless the men's reasonings are bad.)

We propose to discuss in this part how the humanity has existed, developed and conducted itself for an orderly co-existence in the several long periods of *yugas* with reference to authentic records at our disposal. The heads under which we propose to deal with these are :

A. Development by way of colonisation.

B. Society and its regulation (laws and regulations)

C. Faith.

D. Language (this being a medium for communication of thought).

The authentic records of the various *yugas* are referred to at the beginning of each of the following sections.

The reason why these classics have not been regarded by historians as authentic enough to be acceptable as history appears to be that the references in them cannot be traced fully and many of the locations can only be vaguely connected with certain existing places. Thus the continuity of record is lost and while the ancient classics themselves remain alive, we cannot recognise where the incidents took place and who are the lineal descendants of the personalities who figured prominently in them. History has taken cognisance only of records which can be traced, without break, back to a certain previous date.

Records that have been passed on from generation to generation by word of mouth have been brushed aside as incapable and unworthy of verification. This is the reason why our Puranas have never been treated as history, but merely as legends of the more superstitious type. Commonplaces of periods during which men and women lived a life more akin to the great conceptions which are mere distant ideals today naturally strike us as impossibilities and miracles only fit for the consumption of the credulous and the illiterate. The Puranas thus acquired a secondary or lower status in the eyes of scholars and historians whose vision is limited to a couple of thousand years. But Hinduism in general has not adopted this canon wholesale; if it had we would not find it even today attaching importance and sacredness to places and things whose origin is absolutely lost in antiquity and whose spiritual and cultural claims would for that very reason be denied by the rule-of-thumb historians. This goes to prove that while we may appear to accept the view of the scholar and the historian to some extent, in our own minds we do carry the impression that the Puranas are as much believable, authentic and dependable historical records as the records about Mohan-jo-Daro or the Incas. It is this aspect of the matter that we have throughout stressed in this work.

Section B

Expansion of humanity—Kritayuga period—
Length of the period—4 × 432000 years.
Avatars—Matsya, Kurma, Varaha and Narasimha.
Historical Records—Srutis, Smritis, Puranas and the Code of Manu.

General:

This period is known as vedic period or the "Sruti-Smriti period" because then man was first created, and had the Vedas placed before him and he was occupied with definite duties that he owed both to the universe in general and himself. This period covers two-fifths (4) of the world's existence and is most important inasmuch as the spade work in the creative process was done then and a proper foundation for the rest of its existence had to be set up. Out of a mountain mass several objects had slowly to emerge commensurate with the process of cooling. The water had to be settled, and water creatures had to come into existence. Then landscapes came into view and the creatures on the land naturally followed, of which the highest example has been MAN. All this was apparently after 2½ x 4,32000 years since the earth came into existence.

2. *The land—landscape:*

Seven landscapes appeared to have emerged from out of water of which *Jambu* (India) is one (p 22). The seven landscapes occupied approximately the portion now stretching from the Persian Gulf to Tibet, and the eastern end of the Himalayas and down to the Vindhya mountains in the south. Except in a portion of India the Vedas had at that time no operation. This *Jambu Dwipa* was later, before the end of this *yuga*, divided into nine subdivisions as under 1. Kuru, 2. Kiranmaya, 3. Ramyaka, 4. Ilawartha, 5. Hari, 6. Kethumala, 7. Bhadrasva, 8. Kinnara and 9. Bharatha.

We now propose to deal with this area under the four aspects referred to at the end of sec. A.

3. *Development by way of colonisation:*

During the *yuga* the expansion of humanity developed in four stages and the limits of each are described as under: (Manu Ch. II. V. 18–22)

Stage	Section of *Jambu Dwipa* in which development took place.	Boundaries	Characteristics of development.
First	*Brahmavartha*	Portion of India between the rivers Saraswathi and Drishadwati – near Mount Abu	Pure vedic society without the play of capital and labour or the ecclesiastical Man (Brahmin)
Second	*Brahmarishi Desa*	Area covered by Kuru, Matsya, Panchala (Kanyakubja) and Surasena (Mathura)	Vedic society with the beginnings of *yagas* and *yagnas* for which several Rishis became the authors.

Stage	Section of *Jambu Dwipa* in which development took place.	Boundaries	Characteristics of development.
Third	*Madhya Desa*	North-the Himalayas, east - Prayag, South - The Vindhyas - West - Vinasana	Society in full play with capital and labour. This is the genesis of the modern civilised world.
Fourth	*Aryavartha*	North-Himalayas, East-Ocean South-Vindhyas West-Ocean	Aryan society as we know it, became constituted with a moral basis, and this is the society which existed till the beginning of the *Kali yuga* or about 6000 years ago and this society was governed by the code of democratic laws drawn about the end of this *yuga* for the entire humanity and for all times to come. The Code of Manu is an exhaustive treatise on this.
Fifth	*Mlechchadesa*	From the Persian Gulf along Tibet till the eastern end of the Himalayas and inside the Aryavartha limits.	Principles of Vedas did not apply and no *Chaturvarnya* classification existed among them. All humanity belonged to one class of society.

The following would be significant viz:—

(a) The name of the first of the four stages is very suggestive. It means, the abode on the habitation centre of purely vedic men who had no esrthly interests (the play of capital and labour) and the centre of civilised men or in other words, this is the place where men realised the relation between humanity and the central energy system.

(b) The above four stages of expansion of humanity belong to one class of persons who had vedas to guide them in their actions. Side by side with them was also another class of humanity to whom vedas were not accessible and therefore they had their own manners and customs and this area is called the 5th stage of expansion.

Note :—

1. Even with this expansion, the ideal Acharas, confined to the Vedic society in the two previous stages, began to dwindle with the result that a division of the society based on the division of labour and livelihood was a desideratum. The society was divided into four main classes as Ecclesiastical, Defence, Commerce and Labour or the *Brahmanas, Kshatryas, Vaisyas and sudras.* This was the beginning of the *chaturvarnya* classification with definite duties allotted and *acharas* (observances) to each class assigned. All of these classes moved on an equal footing in society.

2. With further colonisation these original four orders became *Vratyas* or *Vratha bhrashtas* or persons who observed the original acharas to a lesser degree i. e. to the degree circumstances permitted.

3. On account of intermarriages between one class and another though it was the order of the day that marriages were only permitted within the same class, several new classes came into being before the end of this *yuga*. All these mixed classes were classed as labour–with a definite class of labour attached to each particular section. A list of the mixed classes that resulted by inter-marriages is given in the Code of Manu, which is reproduced at the end of this section. The object of reserving a particular class of labour to a particular class, has been to preserve the traditions and experiences of each particular section as a heritage.

Every place outside Aryavartha was classed as *Mlechchadesa* meaning countries with people who had no code of conduct to govern and regulate their lives. Whether there was communication or not, between *Mlechchadesa* and *Aryavartha*, one thing remains patent viz. that the two groups lived alongside of each other or co-existed together. This continues even today. (Of the several clans that existed in the *Mlechchadesa* the *Assyrians* or *Acharyans* were perhaps the earliest having given or prescribed certain *acharas* or observances for the inhabitants of that portion of the land.)

Colonisation besides being due to forced circumstances also appears to have been due to climatic conditions i. e. the class living on the line of the Tropic of Cancer or that part of the surface of the earth where the largest evaporation takes place suffered because the land around them lost its fertility and food crops could not be grown in adequate quantities. The seven landscapes that originally came into existence soon became an arid desert area and therefore colonisation extended both to the north and the south of the Tropic of Cancer.

Code of Conduct

Society and its Regulations: As already stated, spade work had been completed by the end of this *yuga* for the world's continuance for the rest of the three *yugas*. A detailed record of this spade work in respect of society in general is contained in the Code of Manu. This code is for a classless society i. e. for the guidance of the entire humanity irrespective of what the words caste, creed, race, nationality or sex connote. That is why it is said, "*yad manuhu avadat thathu Bheshajam*" meaning "What is contained in the Code of Manu is for application to the entire humanity in the same way as medicine." Medicines are not intended for particular classes of men or individuals but they can be administered to all human beings who suffer from the illness which they are intended to cure.

The code was not formulated by a single individual but by a select committee known by that name. As this is the code that is referred to as the standard moral code for the entire human race *yuga* after *yuga* till today and stressed in the Gita Ch. IV. V. I, a summary of this code is furnished hereunder with a view to draw everyone's attention to its universality.

Life: Indians have inherited age-long traditions, an essential part of which is the *chaturvarnya* classification of society and with this background their habits of life cannot be so easily upset.

In this same way the *Mlechchadesa* had also continued its existence peacefully according to its own traditions—the only difference between them being the circumstances that led to the *chaturvarnya* classification in Bharatavarsha. This is naturally the reason why in the *Mlechchadesa* there is no dual identity for the individual.

The people there only proclaim themselves as "Persians" "Mesopotamians" "Assyrians" "Mongols" etc. Here in India every individual has a dual identification —one with reference to his birth and another with reference to his avocation (Gunakarma vibhagasaha). The underlying idea is that each individual should restrict himself, to his hereditary avocation so that the culture of the composite may be raised.

In this whole period there was the ideal city state life. Sir William Temple's words "The person is primary and not the society. The state exists for the citizen and not the citizen for the state" aptly proclaim the state of society about the end of this period.

Faiths: In the whole of Aryavartha all the four orders of society recognised the presence of the Central Universal Energy System, and its manifestation, Vishnu, Siva, Indra, Varuna etc.

Language: The prevailing language for the entire Aryavartha was Samskrit. That of the *Mlechchadesa* was some *prakrit* of Samskrit to which the languages spoken in these parts at the present day owe their development.

A Short Analysis Of The Code Of Manu

Chapter I. Origin and development of the universe—idea of Democracy classification of created beings—nature of the universal energy system in its kinetic and latent forms—Time-factor of the universe—Distribution of work among the four orders of a democratic society—Basis of all normal constitutional codes—contents of the code.

Chapter II. Forms of institutions of feeding, tonsure, commencement of education—academic dress and livery—collection of food and method of eating the food. Education relates to the higher education. The student had to choose his subject even at the start and pursue it to the finish—he wears his academic dress and livery—the education is based on a library system of education i.e. each student chooses from the library books for his particular subject and goes through them and the teacher is only there to guide him in his difficulties. Rules of conduct have been specified separately both for the pupil and the teacher—also rules to be observed by persons who have received the prescribed education.

Chapter III. After completion of his studies the student shall marry and maintain a household and try to earn a livelihood commensurate with the education he had received—laws concerning marriages in general i.e. choice of girls, degree of relationship, pedigree, bodily qualities etc. Marriages to be contracted among like classes—Nuptials of different forms and their nature—how the husband and wife should live together with mutual respect and love—what constitutes family deterioration and family prestige—everything concerning the five great sacraments—treatment of guests—rules governing the periodical ceremonies for manes and gods—manes or *Pitrus* and their origin—by whom and by what ceremonies they are honoured.

Chapter IV. Specific nature of the several modes of livelihood for those who have received education—rules of conduct for educated individuals.

Chapter V. Laws of Dietitics—laws concerning the purification of man (pollution)—Purification of metals etc. (utensils)—purity and impurity attached to several articles—exclusive laws concerning women.

Chapter VI. Laws to be observed on retirement (i. e. after 50 years of a man's life.) This is divided into two portions viz. 50 to 75 and from 75 to 100 years. The portion of life from 50 to 75 is to be devoted for village reconstruction or rural uplift with the experience the individual had gained during his fifty years of life.

Chapter VII. Duties of the Defence department or the entire govt. service. These are dealt with in minutiae. Location and construction of capital cities. Duties of the King, Queen, Ministers, down to the subordinates. Recruitment to services, ethics of warfare, "scorched earth" policies etc. Provision of adequate grazing ground for cattle to subsist has been prescribed as a condition precedent for any town-planning.

Chapter VIII. Administration of justice with titles of law and punishment. This is also dealt with in detail. (Notes: It will be observed that the administration prescribed was an ideal one and readers would judge for themselves the difference between these and those in existence today. The main differences are only indicated hereunder: There were two departments for the administration of justice—civil and criminal The chief test of the character of a good administration was the absence of appeals. There was the spy system in both the departments. As regards the administrations of civil justice the rulers were more particular. The advocates were the enrolled spies of the Bench and were paid servants of the Govt. Offences and punishments were classified under two parts—those for which the composite has been responsible and those for which the body was responsible. The punishment in respect of the offences of the former class was under the ecclesiastical department while that of the latter class was under the defence department The concentration camps were the places where the offences were dealt with by the ecclesiastical department by prescribing specific penances prescribed under *Chapter XI* for observances.Twentieth century versions of these have been conceived and conducted on different bases and with different objectives and hence they did not have as beneficial an effect on humanity as the prototypes mentioned by Manu.

Chapter IX. This chapter is exclusively devoted to the laws concerning the relations between man, wife and children—canons of inheritance-laws on gaming—punishment of criminals for miscellaneous offences.

Chapter X. Origin and development of mixed classes—the original classes—*vratyas* of these classes—several mixed classes that came into being by intermarriage and the duties allotted to each such class is furnished below Chapter XIII in tabular form.

Chapter XI. Penances prescribed for specific offences. These penances are to be prescribed and awarded by the ecclesiastical class. The defence class members are exclusively for criminal administration and justice.

Chapter XII. Guidance for those in retired life to explore the area of metaphysics and culture the composite as best one can.

Statement showing the original four orders of society—*chaturvarnya* classification—*vratyas* of those classes and the several mixed classes that came into being on account of intermarriages—and the duties allotted to each class.

[Note the terms *Brahmin*, *Kshatriya*, *Vysia* and *Sudra* have been modified, to suit modern conceptions, as Ecclesiastical, defence, commerce and labour.]

DESCENDANTS Male Line	Female Line	Nomenclature of community	Duties (Class or type of labour)
I. *Original chaturvarnya*			
Ecclesiast	Ecclesiast	Ecclesiast	Ecclesiast
Defence	Defence	Defence	Defence
Commerce	Commerce	Commerce	Commerce
Labour	Labour	Labour	Labour
	(for the above duties see Manu Ch. I v. 87-91 and reiterated in Gita Ch XVIII V 41-45)		
II. *Vratyas*	(As specific observanees or Acharas were prescribed only for the first three orders, nonobservance thereof only affected those three orders and therefore Vratyas applied only to those three orders.)		
Ecclesiast	Ecclesiast	Bhurjakantakas Avanthyas Vatadhana Pushpadhya Saikha	Ecclesiastical
Defence	Defence	Jhalla Malla Nichivira Nata Karavara Kasa Dravida (*Dravidians*)	Defence
Commerce	Commerce	Sudhanvacharya Karusha Vijanam Maitra Satvatu	Commerce
III. *Mixed Aryans* (by intermarriages among the above classes) व्रत भ्रष्टाऽ संकीर्णवर्णाऽ	All these go under labour and a specific labour has been prescribed for each such class.		
Ecclesiast	Defence	Murdhavasiktha	Technicians on elephants, horses chariots, archery etc.
Defence	Commerce	Mahishya	Dancing, singing, astrology and agriculture.
Commerce	Labour	Karana or Kayastha	Service to the Dwijas accountants, guards forests, guardians of towns.

Descendants Male Line	 Female Line	Nomenclature of community	Duties (Class or type of labour)
Ecclesiast	Commerce	Ambhashta (barber)	Medical
,,	Labour	Nishada or Parasava	Fishery.
Defence	Labour	Ugra	Hunter.
Defence	Ecclesiast	Sutha	Horse riders
Commerce	Defence	Magadha	Leaders in commerce
,,	Ecclesiast	Vaideha	Assisting ladies
Labour	Commerce	Ayogava	Carpenters
,,	Defence	Khatri	Hunters
,,	Ecclesiast	Chandala	Nomads
Ecclesiast	Ugra	Avritas or Mridgu	Killing animals in forests or hunting
,,	Ambhashta	Abhira	Hunters
,,	Ayogava	Digvina	Shaving
,,	Vaideha	Chanehu	Hunters
Nishada	Labour	Pukkasa	,,
Labour	Nishada	Kukutah	,,
Khatri	Ugra	Swapakas	Nomads
Vaideha	Ambashta	Venas	Baudsman
Dasyu	Ayogava	Sairandhri	Women dressers
Vaideha	Ayogava	Maitreya	Gudugudupandis
Nishada	,,	Margava	Boat rowers
Nishada	Vaideha	Karavara	Chucklers
Vaideha	Karavara	Andhru (Andhra)	Nomads
Vaideha	Nishada	Medarava	Foresters
Chandala	Vaideha	Banduoopaka	Work concerned with canes & reeds
Nishada	Vaideha	Ahindika	Jailors
Chandala	Pukkasa	Sophakar	Hangers
,,	Nishada	Antyavasya	Guards of burial grounds

Note :—

1. Thus far was the development of mixed classes till the end of Kritha Yuga. This has expanded since then and has to be amplified with reference to data available. E.g, Washermen, Tailors etc. were of later origin (Ramayana Ayodhyakanda canto, 83 v. 15).

2. The duties prescribed are only normal duties. Others could also resort to them only to the extent needed. It is therefore emphatically affirmed that untouchability did not exist in India and there was no fifth order of society in India. Each was prescribed specific *acharas* and specific duties.

चातुर्वर्ण्यं मयासृष्टं गुणकर्म विभागशः ।
ब्रह्मणः क्षत्रियो वैश्यः त्रयो वर्णाः द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रः नास्ति तुपन्चमः ॥

Section C

Expansion of Humanity—Thretha yuga period *or the first Epic period.*
Length of the period—3 × 4,32,000 years.
Avatars—Vamana, Parasurama and Dasaratha Rama.
Historical records—Puranas and Ramayana.

1. *General characteristics*: With the development of civilization and with the play of capital and labour, power began to gain superiority over knowledge. This assertiveness was put down by the first *avatara* against King Bali and by the second *avatara* against Kshatriya kings in general. The Avatara of Parasurama has a threefold significance :—

(*a*) Putting the defence department on proper alignment

(*b*) giving a pull-up to the ecclesiastical department so that the interpretations of the vedas and Acharas may have a continuity

and (*c*) bringing into existence in Kerala with a view to implement (*b*) above a hereditary ecclesiastical class of Nambudris. It is only about the third *avatara* that we have a more detailed account i.e. during the third part of this *yuga*. The several kings who reigned from time to time are enumerated in the Ramayana.

Two kingdoms had survived in the North—those of Dasaratha and Janaka whose headquarters were at Ayodhya and Mithila respectively. Dasaratha appears to be a significant name on account of his superiority throughout the then entire civilised world. The minor kingdoms of Kekaya and other Fishermen's kingdoms under Guha also survived.

An important event had taken place about the middle of this period. Towards this period the entire area along the Tropic of Cancer had become an arid desert geographical remnants of which we see today in Arabia, Africa, Mexico and India. King Bhagiratha, one of the ancestors of King Dasaratha, by the advice of his courtiers (ecclesiasts) set out on the Herculean effort of bringing the holy river Ganges from the top of the Himalayas down to the plains and converted the desert area into a fertile one. Of course, it was a superhuman task. At the first tap at some crucial point, there was a heavy flow of water. But this got enmeshed in the tufts of Lord Siva who has His abode in the Himalayas, or in other words, in the several valleys of the Himalayan peaks. Then these water-logs had to be gradiated and connected together, with reference to their proper levels so as to bring the flow of water to the plains. Then the desert area was so parched up that once again the river got lost in the quicksands in this area. (This is the interpretation of the episode of Janhu Maharshi having swallowed up the water.) The flow having been large and perennial, it was again revived and King Bhagirtha had it connected with the ocean in the east. Thus the arid desert area of Aryavartha was converted into a fertile area now going by the name of the Indo-Gangetic plain. This is as far as Aryavartha is concerned.

By about the time the reign of King Sri Rama commenced, the entire Aryavartha as a whole was filled by the growth of humanity. Several maharshis migrated south into the Dandaka forest for their seclusion and

penances. This forest region extended from south of the Vindhyas right upto Ceylon. These regions were inhabited by aboriginal tribes, the chief of whom were the Rakshasas and the Negroes headed by the King Ravana, King Vali and King Sugriva respectively. Sri Rama had to follow this track to find his way to the kingdom administered by Ravana (Ceylon.) The entire Dandaka forest is said to have been under his sway. The autocracy of Ravana had to be checked by Sri Rama, Parasurama no longer existing as a force.

2. *An analysis of Ramayana with reference to its main incidents* so far as it brings out the political bearings of the times would be relevant.

(*a*) *Balakanda*:

1. The geneology of Sri Rama and of Sita Devi is of historical value, the outstanding work of King Bhagiratha deserving of special narration.

2. The manifiestation of the Central Energy System in Sri Rama is disclosed by Brahma Rishi Viswamitra in his words अहं वेद्मि महात्मानं राम सत्यपराक्रमम् meaning "I only could realise the Avatar of Sri Rama," therefore it is that he entrusted Him with the atomic weapons and thus brings about a union between the positive and the negative manifestations of the Central Energy System and disappears from our midst altogether.

3. Viswamitra proves to the world the greatness of the ecclesiastic order of society and that a king, whatsoever may be his resources, is nothing before an ecclesiast and therefore obtains that status from his ecclesiastical compeers before he quits the world. His words were very significant:

धिक्बलं क्षत्रियबलं ब्रह्मतेजो बलं बल ।

(Balakanda Adhyaya 56 V. 37).

[*Tr.* Fie upon the powers of a kshatriya, it is nothing before the powers of a Brahmin (ecclesiast)].

(In the Kaliyuga Nanda has proved the same thing).

4. Parasurama belonged to the destructive ion and Sri Rama was of the protective ion. Hence it was that Sri Rama was able to overpower Parasurama.

(*b*) *Ayodhya Kanda*:

1. *Perpetuation of Dharma by Bharatha.* He acts only as a regent during Sri Rama's exile. He has demonstrated to the world that the king is only a figurehead and his business is only to see that the relation between humanity and law is properly maintained or in other words that an equilibrium is maintained between the four orders of the democratic society. It would be appropriate to quote what an eminent judge of England has said, viz. "The king is under god and law". Also St. Paul in his Epistle to the Romans (XIII. 1) has said "There is no power but God. The powers that be are ordained by God."

Thus by placing the sandals of Sri Rama as a figurehead on the throne Bharatha carried on the administration with the aid of his ecclesiastical advisers (Lords Spiritual).

2. Sri Rama's teachings of Raja Dharma to Bharatha, is what is contained in the Code of Manu (we shall say in amplification also). Though Sri Rama asks him whether he is following correctly these several Dharmas, indirectly it is a fillip to him to follow them as Sri Rama had already preordained how he should conduct the Government during his absence.

3. The several discussions before Sri Rama on the Law of Inheritance by primogeniture are highly interesting.

4. The rise of the Fisherman Kingdom under Guha is also of historical importance.

5. The additional classes of labour that have sprung up during the period by inter-class marriages are mentioned in the accounts about Satrughna mustering the inhabitants to proceed to the forest along with Bharatha.

(c) *Aranyakanda* :

1. This gives several countries of Rakshasas under the suzerainity of King Ravana. The habits of Rakshasas are depicted only as being cruel but they knew the Vedas.

Sita's act of throwing her jewellery amidst the *Vanaras* (monkeys) at the summit of a mountain when Ravana's plane passed along is highly interesting because she could be sure they could have caught hold of them and she was also certain that her husband would pass that way being the shortest route as the crow flies.

2. The anecdote of huntress Sabari is apparently to show that knowledge of the relation between the composite and the central energy system (or Vedanta) is not the exclusive privilege of the Ecclesiastical class but was possessed by every other class including labour and even by a woman on the lowest rung of the social ladder.

(*d*) *Kishkindha Kanda*:

1. This was the Negro Kingdom of Vali and Sugriva. Almost every line in this part of Ramayana hails them as Harijans. The term used is 'Hari Gana' meaning Hari's followers or Hari's own men. Gandhiji's adaptation of this very word for India's untouchables is yet another indication of how deeply he had imbibed the spirit of the Ramayana.

2. The geography given out by Sugriva to his *Vanara* (monkey) army as to where they should proceed in all the four directions offer scope for us modern scholars for geographical investigation so that we could understand and correlate Ramayana geography with reference to modern locations and names.

[The same applies to Mahabharatha also.]

(*e*) *Sundarakanada* :

1. The whole of Ceylon is described by Hanuman.

2. The physiognomy of the Rakshasas is given as also their evil habits like addiction to drinking etc.

3. The fact that Hanuman was able to accomplish the task of going to Ceylon and returning therefrom by flight through air, lends point to the Ramayana's descriptlon of him as *Vayu-putra*, the son of that part of the Central Energy System which goes by the name of "Wind" (Vayu).

4. The fact also emerges that before the commencement of a war a survey of the country to be invaded is necessary and also that the immediate neighbour of the country to be invaded shall be an ally of the invader.

(f) *Yuddha Kanda*: The construction of a gigantic bridge across the ocean is a masterpiece of engineering skill. This is another Herculean effort almost on a par with the effort of Bhagiratha who lived earlier in this same epic age.

Development of colonisation: The Negro tribes and the Rakshasa tribes who were the inhabitants of India south of the Vindhyas have acknowledged the suzerainty of Sri Rama. The Aryan civilisation got thus extended to South India as far as Ceylon.

By the end of the Thretha Yuga the whole of India and Ceylon became one unit of Aryan administration and civilisation.

Society and its regulation: King Vibhishana and king Sugriva having become part and parcel of Aryavartha, their kingdoms were administered as per the code of Manu.

By this expansion of colonisation, the Kshatriyas or the defence class members, particularly those who were under the name of Dravidians, colonised all these areas and administered these parts on the lines of the code of Manu. Even today this is what happens. After a war certain persons stay behind in the conquered country. So the entire India as it stands today appears to have acquired the name of 'Bharatha Khanda.'

Faiths: The Rakshasas and the Negro tribes having had Vedas as their background naturally worshipped the Central Energy System in its several manifestations as contained in the Vedas.

Language: Samskrit was considered as the polished language. There are two notable instances of its use. (1) Hanuman, when he appeared before Sita talked to her in Samskrit. (2) Rakshasas, Ravana and Vatapi also are said to have resorted to Samskrit on occasions of importance but the local language appears to have been some *prakrit* as opposed to Samskrit. This appears to have been Tamil for which the Defence class Kshatriyas (Dravidians) have been exclusively responsible. An investigation into this language reveals that there is a large percentage of Samskrit roots and vocabulary in it.

Mlechcha Desa: This portion continued its existence unaffected except by way of expansion of colonisation within a narrow limit, presumably to the Red Sea in the West and China in the East and a little portion in the North.

Section D

Expansion of Humanity—Dwapara Yuga (or the Second Epic Period.
Length of the period—2×4,32,000 years.
Avatars—Balarama ana Sri Krishna.
Historical Records—The Mahabharatha and Purnnas.

1. *General Characteristics*: At the end of the *Thretha Yuga* we have seen that the area of civilisation went by the name of *Bharatha Khanda*. At the end of this Yuga the area of civilisation came to be known as Maha (Extended) Bharatha Khanda and hence the Great War at the end of this period was known as Mahabharatha War. But by unconscious and unintended perversion this august title seems to have sunk into disuse.

Colonisation: Many of the several classes from the Aryavartha in their *Chaturvarnya* classification having occupied South India, the Negro and Rakshasa tribes had to find other places for their habitations. Till the end of the 19th century, a geographical theory was current that Africa once formed part of Asia. This theory seems to be correct judging from the happenings during this period. The main colonisation of the Negroes and the Rakshasas was towards the West and the East respectively i. e. the Negroes had occupied and settled in the southern half of Africa and the Rakshasas had occupied the Eastern Archipelago or the East Indies and had even migrated into North America where they came to be known as " Red Indians." This surmise is also borne out by the habits of life—the Negroes ruled their empire themselves as a clan irrespective of the number and the Rakshasas being accustomed to islandic living occupied several islands in the east.

King Vibhishana though a Rakshasa was in his own sister's words '*Nathu Rakshasa Cheshtithaha.*' i.e. he did not possess Rakshasa qualities.

The words are highly significant and emphatic. Both Vibhishana and Sugriva having acknowledged the suzerainity of Sri Rama they had been given the code of Manu as the basic principle of democratic administration. Thus, by about the middle of this second Epic period, the Laws of Aryavartha had spread throughout this area of colonisation viz., South Africa and the several islands in the east from Ceylon to America and the west coast of America; and Mlechchadesa also continued side by side; its extension of colonisation was to the North Africa, Egypt, etc. Indo-China, Burma and Malaya had more or less a merger effect of the three influences of Aryavartha, Mlechchadesa and the Rakshasa habits, customs, etc.

Thus humanity expanded gradually during this long period, giving rise to several isolated kingdoms, all under Aryan suzerainty. But consequent on the play of capital and labour several lapses of Dharma in the administration in several places took place, e. g. in the countries administered by Sisupala and Jarasandha. These were gradually levelled down but the greatest offence against the democratic principles was committed in the court of Duryodhana and there was a huge struggle and this was called the Mahabharatha War. In this struggle several kings took sides. Complete autocracy prevailed ignoring the ecclesiastical advice altogether. The advice of Bhishma, Drona, Kripa and others was set at nought by an autocrat drunk with power and wealth. Political equilibrium was restored

by Lord Sri Krishna only be means of a drastic war in which the autocracy was completely annihilated and Democracy was once again restored.

Mahabharatha as a historical document: An analysis of the Mahabharatha, as per Ramayana furnished in the previous section, would be useful here. But unlike the Ramayana, the Mahabharatha contains more historical data, connected with the time to which it refers and the several kingdoms and persons connected with it. These cannot be elaborated fully for obvious reasons, but a few telling examples are cited below.

1. *The abode of Rishis*: Rishyasringa is merely refered to in the Ramayana, but in the Vana Parva of the Mahabharatha (Ch. III v. 1) we are definitely given the location of his *ashram* as near the River Kusi (Kausika) situated at Singeshwar in the district of Bhagalpur.

2. *Conjeevaram*: This is referred to in the Karna Parva (Ch. 9 v 19) as the capital of Chola Kings.

3. *Kerala*: This portion of the country is referred to in the Sabha Parva (Ch. 32 v 73) as the country comprising of Malabar, Travancore and Kanara.

So the whole of Mahabharatha has to be scanned, split up and studied with reference to the several areas covered in it. The Mahabharatha as it immediately precedes the popular conception of the historic period (i. e. prior to 10,000 years) has to be studied with reference to geography, history and several other sciences. It is only then that we can get a connected picture of the expansion of humanity in the world. Also several of the old places have now assumed new names since then, e. g.

Kalinga	...	Ganjam	*Kosala*	...	Ayodhya
Anga	...	Bhagalpur (Bihar)	*Chola*	...	Malabar
Vanga	...	East Bengal	*Avanti*	...	Ujjain etc.,

So this process does not merely involve individual study but calls for a joint effort on the part of all the Universities in India as local knowledge is essential for such an authentic historical compilation.

The Mahabharatha has another value as containing the metaphysical teachings of Lord Sri Krishna. The Bhagawad Gita expounded by Lord Sri Krishna is the cream of the moral and metaphysical thinking of this age. It also reiterates the principles of the Code of Manu—physical in the sense of showing the methods as to how to culture the composite and how the *Chaturvarnya* classification of society is essential for an ideal democracy and metaphysical in the sense of showing several ways or methods by which the composite could unite with the Central Energy System, of which it is a part. It stresses throughout the dual responsibility, viz., Guna and Karma or Ecclesiastical and Defence, or Spirit and the Body, Atma and Deha. Broadly speaking, it only reiterates what is said in the code of Manu, but whereas the latter is a simple book of guidance for daily conduct, for men at all levels the Gita is a philosophical and metaphysical document of the profoundest type.

Mixed Classes: Due to the extensive colonisation several mixed classes or labour classes, have come into existence in proportion to the several classes of labour in demand. These are also enumerated in several places of the Mahabharatha and they will have to be separately categorised and added to Chapter X of the code of Manu.

Society, Law and Regulations: The area of human expansion by the end of the period was the whole of Africa, the whole of Asia except perhaps the northern portion of Siberia and the Eastern Archipelago. This had only two distinctive classes of humanity.

1. Aryavartha with the code of Manu and Chathurvarnya classification confined to India alone and with the code of Manu only for use in political society in places colonised by the Negro and the Rakshasa tribes elsewhere.

2. The Mlechchadesa with its own system of which the developments are as they stand today.

Faiths: The Dravidian culture and notions of faiths have brought into existence many a temple or place of worship. The origin of temples was in South India. These came into prominence on account of many saints (Alwars and Nayanmars) who were born about the end of this period or immediately about the beginning of the succeeding period, the Kali Yuga. Thus Vaishnavism (the cult named after the protective aspect of the Central Energy System) assumed prominence.

Language: With the advent of the Dravidians, Tamil literature assumed an importance in South India. The Tamil language contains a large percentage of Samskrit words. The Alwars and Nayanmars have sung many a song in Tamil. The Negroes took to Tamil in greater strength than the Rakshasas did. The growth of Tamil literature was only for the several classes of labour who could not understand Samskrit and there was no necessity for similar literature for political usage as the Code of Manu was already there as a standard.

Section E

Expansion of Humanity. Kali Yuga period or the historic period.
Length of period—I × 4,32,000 years of the earth's existence.
Manifestations of the Central Universal Energy System—Kalki Avatara. (The avatara is yet to come.)
Records: Bhagavatha, Puranas and several other historical records.

A. *General Characteristics*: So far as this Yuga is concerned, we are only in its beginning stage, that is, in its 5057th year. Taking about 2,000 years from the former Yuga, we can roughly say that the several places on the globe as we see it today, have had their developments since about 7,000 years. Out of this period, actual recorded history may be available for all places for nearly 1500 years. So, there is still a balance of 5,500 years for which we have to seek the records in the historical literature like the Puranas we have mentioned already.The area of colonisation is Europe and America. As regards America we have the full recorded history. It is only about Europe that we have to explore.

Our research into the available data discloses that several classes from India have migrated and settled in several parts of Europe somewhere about 7000 years ago. This expansion has presumably taken place both by land and by sea. One statement that we wish to hazard with a certain amount of definiteness is that the Andhras of India had colonised Russia (the tendency in both Telugu and Russian languages to round off the sound of "rd" at the end of many words is a significant pointer to this) and the *original* settlers of the Aryavartha—the Aryans and the Dravidians had occupied the British Isles (the original settlers having styled themselves as Britons or "Bharathans")*. This is the reason why the English language is in international usage today, as it is this language that contains a larger percentage of Samskrit and Tamil words than any other language in the world.

Society, Laws and Regulations: There is not much for comment here. The pick of the Indian people having emigrated elsewhere, there has been a natural depletion of culture, habits, etc. in India—the residue only remaining with their age-long traditions. Due to a variety of internecine troubles and frequent over-running of the country by foreigners the traditional laws and regulations vanished step by step, to be replaced by the monstrous distortions and perversions that persist to this day.

Faiths: With the initiation of Bhagavad Gita the whole of South India became religious-minded. Owing to several prakrit local languages having come in, Tamil, next in importance to Samskrit in the hands of Dravidians, came to gain currency in the whole of South India. The Central Energy System consequently manifested itself in the shape of Alwars (Vaishnavites) and Nayanmars (Saivite Saints). These had contributed in a large measure to keep the "soulforce" of the Dravidians alive. A list of Alwars is furnished in tabular form with several particulars as also a list of the 108 places which they had referred to in their songs, classified so as to bring out the different stages of their existence. From a review of the 108

*The language of the original settlers of Britain or the Britons was 'Berber' which is a curruption of 'Berver' or the language of Bharatha-Varsha. It is interesting to note that the people of Eastern Europe who later colonised Britain called it a language that could not be understood and therefore they called the people themselves "Barbarians".

places, one can come to the conclusion that three kingdoms of importance had grown up in South India in this order—the Cholas, the Pandyas and the Keralas.

A list of the 63 Saivite Saints whose images are also installed in the Saivite temples is also appended. They have also sung many Tamil poems bringing out the metaphysical aspects of the Central Energy System. The Madhwite Saints are 35 in number and their names are appended. They were also responsible for the growth of some metaphysical culture of South India. Their images do not figure in temples. Subsequently three other major faiths have come up for which the individuals responsible were the Buddha, Muhammad and Christ. The object of their mission appears to be the spread of at least some knowledge of the Vedas among the countries under the influence of Mlechchadesa culture. Buddha preached Ahimsa undiluted, but it was left to Mahatma Gandhi to demonstrate its inherent hidden strength in the political field. Truth and Ahimsa are the two most important items of the five codes of conduct for any one who calls himself a human being.

A special feature of the beginning of this *Yuga* is the origin and development of temples. These also afforded ample scope to the development of colonisation. Also the construction of temples itself is based on what is known as the *Agamas* or hereditary laws governing temple architecture. Also the turrets of the temples are immortalised in their songs by the Alwars which reveal particular aspects of structure (i.e. Sesha Vimana, Kalyana Vimana, etc., etc.,). All these are of interest for those interested in sculpture and architecture. In Catholic Churches and the structures of several Mosques similar features can also be seen.

All faiths are only ' Acharas ', i. e. observances in respect of God or the Central Universal Energy System as conceived by certain intellectual giants. As has already been said these observances relate to the investigations in the metaphysical field carried out by "prophets" of various faiths and all of them are correct to the extent they have arrived at conclusions verified on the basis of personal experience. All such observances were only confined within the four walls of the respective individual homes and these were safeguarded by the womenfolk under what was called traditional habits or customs. These faiths were rigidly confined to individuals or groups of individuals and did not play the least part in the public life of society. As " all roads lead to Rome ", so all faiths lead to one and the same goal and all roads are equally sacred. Birth is according to the evolutionary process of the composite and all the composites can be cultured by *Bhakthi* or devotion. This is the reason why proselytisation is declared as an offence in the Gita and the code of Manu proclaims that it is the duty of the Defence Department to protect all faiths with impartiality.

The word " Faith " is of Arabic origin from ' Faetus ' or the composite. The composite, according to its nature, culture and touch, takes its birth in the world. We therefore ask each other " Kidar faida huva " meaning " Where did your faetus take its birth in the world?" The query contains a world of meaning—the chief of which is that "birth " is the root of " Faiths ".

Fundamentals of faiths: If we begin to analyse the several faiths existing today, we find that the fundamentals are all almost common, but some tenets figure more prominently in some than in others. Metaphysics coupled with particular *acharas* has been ordained for particular occasions and purposes by the propounders of these faiths.

(a) List of Vaishnavite Saints or Alwars.

These Alwars are twelve in number. The following statement is intended to show from how long the Tamil Culture was ingrained in India. These Alwars had referred to 108 places with reference to the following details in an aggregate of 4000 Tamil Stanzas viz. the particular form of architecture adopted in the several turrets of the temples, what rivers and tanks of special interest existed, which sage (Rishi) or king lived at that particular place and time when the temple itself came into existence, and the names of the deities themselves.

[These may serve as topographical, historical, archœlogical, archetectural and other interests in which tourists may be specially interested.]

These 108 places give the remotest culture in South India and they are arranged and furnished below in the order in which these Alwars or saints have referred to them in the first instance (as the same place has been sung about by several Alwars) so that one may also arrive at a logical conclusion as to which place took precedence over the others.

These 108 places are situated in different parts of India, and were governed under different kings. For the sake of convenience they are arranged as follows :—

Nothern States referred to as (a)

Under Thonda Kings or Feudal Lords—referred to as (b)

,, Chola ,, referred to as (c)

,, Pandyan ,, ,, ,, (d)

Central States referred to as (e)

and Kerala or Mountain States—referred to as (f)

The several places are given under each Alwar with the above reference letters prefixed:

S. No.	Name (The word Alwar has to be added at the end of each name)	Amsom (i.e.) the part of the Central Energy System which manifested itself in the garb of these saints.	Time of birth	Place of birth	Class to which they belonged among the Chaturvarnya classification
1.	Poigai (பொய்கை)	Conch (Panchajanyam)	Dwapara-yuga 892901 years	Conjee-varam	No class.

[*a.* Paramapadam, Tirupparkadal, Tirupati.

b. Tiruvekka,

c. Srirangam Tiruvennagaram (Uppiliappan)

e. Tirukkoilur.]

2.	Boothathar பூதத்தார்	Kathamsan	do	Mahabali-puram	No class.

[*b.* —Conjeevaram (attigiri) Tirunneermalai (near Pallavaram), Mahabalipuram *(*Tirukkadalmalai*)* Padagam.

c. Thanjaimamanikoil *(*Tanjore*)* Ttrukkodondai *(*Kumbakonam*)*

d. Tirumalininjolai, Tirukkottiyur, Tiruthangal.]

S. No.	Name (The word Alwar has to be added at the end of each name).	Amsom (i.e.) the part of the Central Energy System which manifested itself in the garb of these saints.	Time of birth	Place of birth	Class to which they belonged among the Chaturvarnya classification
3.	Pey (பே)	Nandakamsam	do	Mylapore (Madras)	No class.

[*b.* Ashtabujagaram (Ashtabujam) Velukkai, Tiruvallikkeni (Triplicane, Madras). Tirukkadigai (Sholinghur)

4.	Tirumahishai (திருமஹிஷை)	Sukramsom	do	Tirumahizhai (Two miles from Ponnamalle)	No class.

[*b.* Uragam, Tiruvevvul,

c. Ambil, Tiruppernagar, Kapisthalam.

d. Tirukkarumgudi.]

5.	Maduraikavi (மதுரை கவி)	Vainatheya (Garuda)	Dwapara yuga 863879	Choliya	Samaveda Brahman

[Sung places already referred to].

6.	Nam (நம்)	Senamsam	Kaliyuga 43rd day	Tiruvanjikkalam (Travancore)	Kshatriya (Chera dynasty)

[*a.* Tiruvayoddhi (Ayodhya) Dwaraka, Vada Mathurai (Muttra.)

d. Tirumogur, Tirukkurugur, Thillavillimangalam, Srivaramangai (Vanamamalai) Thiruppulingudi, Thirupperai, Srivaikuntam, Varagunamangai, Tirukkolandai (Peringulam), Tirukkoilur.

f. Tiruvananthapuram (Trivandrum) Tiruvambavicharam, Thirukkatkarai Tiruzhazhikalam Thirupapuliyur Kuttainadu, Tiruchengunrur, Thirunavai, Tiruvellavezh, Tiruvanvandur, Thiruvattaru, Thirukkadithalam, Tiruvaranvilai.

7.	Kulasekhara, (குலசேகர)	Kausthbham	28th year of the Kaliyuga	Srivilliputhur (Tirunelvely Dt.)	Brahman

[*c.* Tirukkannapuram, Chitrakutam.

b. Vithuvakodu.].

8.	Peria Garuda (பெரிய)		47th year of the Kaliyuga	do	Brahman

[*a.* Saligramam, Vadarikasramam (Badarika Asramam), Tirukkamangudi Nagar (Prayag) Tiruvaipadi (Gokul)

c. Tiruvellarai

d. Srivilliputhur

9.	Sri Andal (ஸ்ரீ ஆண்டாள்)	Earth (Bhuma Devi)	98th year of the Kaliyuga	do	Brahman
10.	Thondaradippodi (தொண்டரடிப்பொடி)	Vanamala	298th year of the Kaliyuga	Madangudi	Brahman

S. No.	Name (The word Alwar has to be added at the end of each name)	Amsom (i.e.) the part of the Central Energy System which manifested itself in the garb of these saints.	Time of birth	Place of birth	Class to which they belonged among the Chaturvarnya classification
11.	Thiruppana (திருப்பாண)	Sri Vatsa	343rd year of the Kaliyuga	Nichulapuri (Uraiyur) Trichy Dt.	Sudra (Panar class)

[Nos. 9, 10 & 11 have sung only of places already sung about by others, but have brought new aspects to light].

12.	Thirumangai (திருமங்கை)	Sarangamsom	398th year of the Kaliyuga	Thirukkuraiyur (near Tiruvali near Shiyali South Arcot Dt.)	Sudra.

(He is also called Saint Parakala)

[*a.* Singuvezhkundram, (Ahobilam), Naimisaranyam, Tiruprati.

b. Thiruthanga, Neeragam, Nilathingalthundam, Karagam, Karvanam, Thirukkalvanur, Pavalavannam, Parameswara Vinnagaram, Thiruppukkuli, Thiruninravur, Tiruvidavendhai.

c. Uraiyur (Nichulapuri) Karambanur (Uthamarkoil), Pullam Boothamgudi, Athanur, Thiruvazhundur, Sirupuliyur, Thirucherai, Thalaichangathan Madiyam, Kandiyur, Thiruvali, Thrunagai (Negapatam) Thiruvaraiyur, Nandipura Vinnagaram Indalur, Thaligrama Vinnagaram, Gudalur, Thirukkannamangudi, Thoiukkannamangai, Thiruvelliyangudi, Manimadakkoil Vaikunta Vinnagaram, Thiruthevanar thogai, Vanpurudothamam, Semponseikoil, Thiruthethiambalam, Thirumanikkudam, Kavalambadi, Thiruvellakkulam, Purthimampalli.

d. Thirumeyyam, Thiruppullani, Thirukkudal South Madurai.

e. Thiruvahindrapuram, (South Arcot Dt.)]

Four points are worthy of note, viz :—

(1) The places referred to aginst each Alwar are brought to our notice for the first time.

(2) Alwars have also sung about other places bringing new metaphysical aspects to our notice.

(3) The last of the Alwars, though a Sudra, has comparatively contributed more than others.

(4) Of the three prominent Kingdoms, Chera, Chola and Pandya, the earliest was the Chola and Chera was the last.

(B) List of Saivite Saints

The total number of such saints is 63 as under :—

	English	*Tamil*
1.	Thillaival Andhanar	தில்லைவாழ் அந்தணர்
2.	Thiruneelakanda Nayanar	திருநீலகண்ட நாயனார்
3.	Yearpakhai Nayanar	இயற்பகை நாயனார்
4.	Elainkudimaran Nayanar	இளையாண்குடிமாரன் நாயனார்
5.	Meipporul Nayanar	மெய்ப்பொருள் நாயனார்
6.	Viran Meendan Nayanar	விறன்மீண்டன் நாயனார்
7.	Amarneedhi Nayanar	அமர்நீதி நாயனார்
8.	Eripatha Nayanar	எறிபத்த நாயனார்
9.	Enadinatha Nayanar	ஏனாதிநாத நாயனார்
10.	Kannappa Nayanar	கண்ணப்ப நாயனார்
11.	Kalayan Nayanar	கலயன் நாயனார்
12.	Manakanjara Nayanar	மானக்கஞ்சார நாயனார்
13.	Vattaya Nayanar	வாட்டாய நாயனார்
14.	Punanmangai Nayanar	புனன்மங்கை நாயனார்
15.	Murthi Nayanar	மூர்த்தி நாயனார்
16.	Murugan Nayanar	முருகன் நாயனார்
17.	Rudra Pasupathi	ருத்திரபசுபதி
18.	Thirunalaippovar	திருநாளைப் போவார்
19.	Thirukurippu Thondar	திருகுறிப்புத் தொண்டர்
20.	Chandi Peruman	சண்டிப் பெருமான்
21.	Thirunavukkarasu	திருநாவுக்கரசு
22.	Kulachirai	குலச்சிறை
23.	Kurumbar	குறும்பர்
24.	Peyar	பேயார்
25.	Appudi Adigal	அப்பூதியடிகள்
26.	Neela Nakkar	நீலநக்கர்
27.	Nami Nandi Adiyar	நமிநந்தியடியார்
28.	Tirugnana Sambanda Murthi Swamigal	சம்பந்தமூர்த்தி சுவாமிகள்
29.	Kali Kaman	கலிகாமன்
30.	Thirumulan	திருமூலன்
31.	Thandi Nayanar	தண்டி நாயனார்
32.	Murkka Nayanar	மூர்க்க நாயனார்
33.	Somasimaran	சோமாசிமாரன்
34.	Sakkiya Nayanar	சாக்கிய நாயனார்
35.	Sirapuli Nayanar	சிறப்புலி நாயனார்
36.	Siruthonda Nayanar	சிறுத்தொண்ட நாயனார்
37.	Suzharirrarivar	சுழறிற்றறிவார்
38.	Gananadan	கணநாதன்
39.	Kalandaikkone	களந்தைக்கோன்
40.	Poiyadimai Yillada Pulavar	பொய்யடிமையில்லாத புலவர்
41.	Pugazh Chozhar	புகழ்ச்சோழர்
42.	Narasinga Munai Araiyar	நரசிங்க முனையரையர்
43.	Adipaththa Nayanar.	அதிபத்த நாயனார்
44.	Kalikamban	கலிக்கம்பன்
45.	Kaliyan.	கலியன்
46.	Varinjayarkone	வரிஞ்சையர்கோன்
47.	Aiyadigal Kadvar Kone	ஐயடிகள் காடவர் கோன்
48.	Nambi Nayanar	நம்பி நாயனார்
49.	Kari Nayanar	காரி நாயனார்

(B) List of Saivite Saints—(*Contd.*)

English	*Tamil*
50. Nedumaran	நெடுமாறன்
51. Vayilanadiyar	வாயிலானடியார்
52. Velambi Munaiyaduvar	வேளம்பி முனையடுவார்
53. Suzhal Shinga Nayanar	சுழல்சிங்க நாயனார்
54. Serunthunai Nayanar	செருத்துணை நாயனார்
55. Pugazh Thunai Nayanar	புகழ்துணை நாயனார்
56. Kot Puli Nayanar	கோட்புலி நாயனார்
57. Patharaiya Paniyar	பத்தராயப்பணியார்
58. Paramanaye Paduvar	பரமனையே பாடுவார்
59. Siththathai Sivanpale Vaithar	சித்தத்தை சிவன்பாலே வைத்தார்
60. Thiruvaroor Pirandar	திருவாரூர் பிறந்தார்
61. Muppodum Thirumeni Thinduvar	முப்போதும் திருமேனி திண்டுவார்
62. Muzhu Neeru Pusiya Munivar	முழு நீறுபூசிய முனிவர்
63. Appalum Adiserndar	அப்பாலுமடி சார்ந்தார்

The above Saivite Saints have also sung of Saivite Temples situated in the several places in India. They are all recorded in what is called Periyapuranam, Thiruvilayadal Puranam, and other Tamil Puranas.

(C) List of Madhwa Saints

(All in the Kali age. Their names are furnished as they are sponsors of a special school of philosophical thought.)

Satyavratha
Vageesar
Satya Vijiar
Vidyatirajar
Satyasandar
Raghuvarayar
Satyapurvar
Sathyajirajar
Sri Jayanthi
Satyavaradar
Raghavendraswami
Satyesha Kamar
Madhavar
Satyapurayanar
Satya Parakramam
Satyavaradar
Vedanadi Thirtham
Padmanabhar
Vedandi Thirtham
Padmanabhar
Satyanidhi
Satyanadhar
Raghunathar
Raghothamar
Satya Kamar
Narahari
Vidyathesar
Purandaradas
Sri Mathanandar
Vadi Rajar
Satyavrathar
Sathyabhokthar
Vyasarayar
Vedavyasar
Karindhar

Language and Characters : It is accepted on all hands that languages precede characters இலக்கியம் கண்டதற்கு இலக்கணம் இயம்பலின். In the foregoing sections the languages and characters till the end of Mahabharatha War were Samskrit, Tamil and some prakrit of these two languages spoken by several mixed classes in India and characters relating thereto.

Within the Mlechchadesa, Hebrew, Persian, Tibetan and Chinese appear to have been the main languages with characters of their own.

Though the whole of Europe, British Isles and America appear to have been colonised in this Yuga, we can assert with a certain amount of definiteness that English with its characters has had an enduring and predominating effect on the whole of this colonisation. The reason is obvious. According to our research Samskrit and Tamil are the primary languages and English is a direct and the latest prakrit of these two languages out of the several languages extent in the world today. The syllabification in English is an art by itself indicating the skill devoted to the formation of the compound words in English from out of words in Samskrit, Tamil and other languages. Our research also discloses another important feature viz., the meanings of English words themselves are a revelation to those with a background of Samskrit and Tamil. Here are some revealing examples.

a. *Mathematics* : Matham (Samskrit) et (Dravidian) ics–faith and allied sciences.

(There is a significant suggestion here that Vedas are the root of all faiths which are the fountain-heads of all knowledge and sciences).

b. *History* : His (Thasya, Kalasya) Story (records of events) Kala is one of the attributes of God or the Central Universal Energy System. The possessive case is very significant. So the word history would embrace all records of events since the world began. (This is what we have endeavoured to give at the beginning of each of the sections in Part II).

c. *Obsequies* : Ap Sequies i.e., water, and its equals meaning the processes by which the body is reduced to its elements (ap and its sequels.) In the Vedas it is said the body consists of five elements viz., earth, water, thejas, wind and ether. After an individual dies these several elements have to be consigned to their respective abodes. The several processes by which this is done is connoted by this word.

d. *Stupendous* : Sthupa-Anth-Asth–that which is as large as a thing which would reach the end of a high column.

e. *Superstitious* : (Sutharam upari, sthithi, Asth), i. e. The word is full of significance meaning those men who could see things on a higher plane.

f. *Visionary* Vi-sion ary (விழியனர்) person who could see things with deep insight. How remarkably close to the Tamil word the English spelling is!

g. *Church and Kirk* : These are pure Samskrit and Tamil words respectively connoting places where metaphysics could be investigated or learnt. *Church* (Samskrit) கற்க (Tamil).

h. The English couplet,

"When Adam delved and Eve span,
Where was then the gentleman ?"

means at the first creation of the earth there was no human being. The words 'Adam' and 'Eve' are understandable variations of "ATMA" and "JIVA". A Vedic background enables us to understand the significance of this couplet with startling clarity. But the persons who were responsible for these words were presumably quite aware of this aspect of their significance.

i. *Pedestal*—Peeta-sthala ; a step which a thing occupies.

j. *Amen*–The Christians usually end their prayers with this word. It is purely a Samskrit word-Ahman ஆமான், term meaning the Paramapurusha. (Man = to think, Maan = Extended powers of Mankind and Ahman that being, which has infinite power of thinking.)

A few other words, such as, *planets*, *zodiac*, etc. have similarly been explained elsewhere in this work and therefore it is not proposed to elaborate illustrations of this point as these are coming out as a separate publication in our series embodying nearly 2000 words of this character.

The linguistic controversies and battles of the present times must strike the true student of philology as distressing and futile. The above brief excursion into philology will give readers an idea of the common background of all languages and this should give the lie to any tall claims about the superiority of any one language over any other. Readers will, we hope, also gather that philology is not just a bundle of theories but, it draws upon other sciences also, like physiology, and phyiognomy etc. Properly investigated and developed, with Samskrit and Tamil on the one hand and Persian, Hebrew and Chinese on the other, it can make its own invaluable contribution towards the unification of the human species.

Section F

A SUMMING UP

An examination of the existing theories with reference to human expansion.

In the foregoing sections in this part, we have dealt with the subject of human expansion since the earth and humanity came into existence. We have been able to give with accuracy details of the expansions which have taken place on the basis of the historical records mentioned at the beginning of each section. As these historical records have not so far generally been taken into account and as theories have been continuously formulated by the western scientists, geographers, geologists, anthropologists and other scholars with various types of data offered in support, we have endeavoured to make out a connected story from our records. It would perhaps startle many a scholar and historian to be told that the story revealed by the most modern and expert theories about human expansion almost completely square with the story as revealed in the Puranas.

A few of the present theories are examined below :—

(a) *Classification of the ages* : The several geological, anthropological and other ages are correct to a degree. But they do not seem to extend to the ultimate limits of the earth's existence. Our historical records of the three previous ages disclose the expansions as they had taken place with reference to time and areas.

(b) *Stages of expansion of Humanity* : The theory in this respect is that the onslaught of human expansion has taken place in *four* stages and that the great migrations have been thrust out of Asia in *four* great waves during the million years of Post-Pleiocene time. The theory is absolutely correct but the period to which each of these *four* stages relates has been left to be surmised. The pleiocene time would correspond with the third tenth part of the Earth's existence. These *four* stages have been arrived at with reference to recorded data and marked on the map in App. I.

(c) *Civilisation* : This is generally understood at present under two categories, i. e (1) of the East and (2) of the West. Though the number is correct the classification into east and west could only refer to habits which are confounded with civilisation. The term civilisation is derived from the word 'civic' which is a corruption of the word 'Jiv' and 'ic' meaning the science relating to the realisation of the reality of humanity. The word is actually "Jivinigyation" (ஜீவனை அறிவது). The classification we would prefer is the Aryan. The civilisation of Aryavartha was governed by the democratic Code of Manu and that of *Mlechchadesa* by their own laws. These are also indicated on the Map in App. I.

(d) *The origin of World Migration*: The theory in respect of this is that Asia has been the land from which world migration has taken place. The exact place or location has not been determined so far, but the theory is correct. This has been indicated on the map in App. I with reference to the various stages and places.

(e) *The Continent of America* : Though in the geographical map it is represented as being in the west, the theory is that it should be looked

upon as an Eastern island of the world. When the whole world is a globe, the terms east and west are only relative. Actually it is west of Europe and Europeans colonised it (or the major part of it) from the west. We have conclusively proved which portion of humanity colonised it in the beginning, starting in the west and proceeding towards the east. As regards the European colonisation, it is all within a few centuries.

(f) *Australia*:- There is a theory that the term "Dravidian" is on a par with "Australoid" and "Australia". The map bears out this theory. "Dravidian" seems to be a comprehensive term for persons from the south of Vindhyas. We have indicated that the Rakshasas from Ceylon were the first to colonise Australia.

* Rakshasas or Kamarupis or mayavis or (Mayoris) are in theory the original settlers of New Zealand and with a further corruption as May as they were the original inhabitants of Mexico.

(g) *Colonisation of Australia*: The theories are (1) Australia has a remarkably uniform series of aboriginal tribes living in agelong isolation and (2) Colonisation took place from the north. Both these theories are correct. These are the several tribes of the Rakshasas of Ceylon and of South India (Dandaka forests). These are indicated on the map, App. I.

(h) *Habits of the original settlers of Australia*: It is said that much of their time was spent in magic which was essentially their religious life. This is correct according to our investigations in section III of this part viz. that Rakshasa tribes (and Vali-Sugreeva tribes) were Kama Rupis i.e. capable of assuming any forms they liked with their magical powers.

(i) *Africa*: Africa is said to be a whole segment by itself entirely distinct from all other continents. This is arrived at on geological considerations. But our investigations show that it is a continent exclusively colonised by the Vali-Sugreeva tribes in the south and by the *Mlechchas* in the north. The Rakshasas and the people of Aryavartha together i. e. with the several mixed classes in the whole of India, could have been the only competitors. The Rakshasas being accustomed to islandic lives and having secured several islands in the Eastern Archipelago including the continent of Australia did not choose Africa and the people of India did not choose it as they had secured finally Europe for their future colonisation. These are also indicated on the map App. I.

(j) *Europe*: The present theory about the colonisation of Europe is that it has had three successive thrusts—one from the East, a second from the South and a third from the West. These three are substantiated by our nvestigations also.

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* Note. The plates contained in the *Art of Ancient Mexico* by L. Groth Kimball and F. Feuchtwanger and published by Messrs. Thames Hudson, London-New York, would be of special interest to the readers and scholars as they give a pictorial representation in support of our conclusions; on page 13 therein it is stated that "a great deal including countless specimens of the ancient art of Mexico must be regarded as irrevocably lost" as a result of the Spanish colonisation about A.D. 1500. It is also stated that before the Spanish conquest one should certainly have found and still believed himself to be on the trail of Fabulous India.

The Corollary

(1) *The west European peoples*: British, North French and North Germans are probably an earlier development of man than those living at the centre of dispersal i. e. the Alpine Mongolian group of peoples. Their language was called Berber. Our conclusion in this respect is that this is the first European thrust and that these were the original people of Aryavartha and the language was "Berber or the language of Bharatha-varsha". This thrust has taken place through the middle of Africa along the coast.

(2) *The Second European thrust*: The theory is that with the decline of the Neoderthal people there has been an extensive invasion by the Cro-morgan peoples who arrived in upper Paleolithic times entering western Europe probably about 20 or 30 thousand years ago. They exhibited no Negroid characteristics but seemed to have reached Europe from Asia along the shores of the Mediterranean. These people are said to be nomads from the Asiatic plains. Our conclusion that these people were the Andhra from India is borne out by linguistic affinities discernible.

(3) The south and west of Europe was sparsely settled by the Mediterranean races speaking a Haemetic language probably akin to Berber. Th bears out our conclusion that No. 1 precedes both Nos. 2 and 3.

(4) The language of the original settlers of France and Britai is called Basque and it is said to be utterly unlike any oth language in Europe. This is the language of the Aryavartha—Samskrit an Tamil combined.

(k) *Grouping*: The human being is a sort of creation controlled b 'habits'. In the same way as birds of the same feather flock together s also persons of like habits only will live together. So though it may seen to be a stupendous task to derive conclusions as regards human expansio yet it is an easy matter if we investigate it from the point of view of variou factors that govern or affect life such as (1) Philosophy, (2) Physiognom (3) Historical records (4) Faiths, including, manners, customs, habits an traditions, (5) Temples, (6) Language and Literatures (7) Skin, (8) Colou (9) Dress. (10) Ethnological criteria such as hair, colour, stature etc. et Red Indians are an example. If the scholars of the world reconsid history on this basis, they will create a record which will not only enlighte us on certain darker aspects of past history but also inspire us with the ze to avoid the mistakes and pitfalls of the past.

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Section—F (a)

A Summing Up—Political

Having dealt with the social side of human expansion, we shall now touch the political aspect. Here again, we shall be able to see the same Aryavartha ideal—of culturing the composite—embodied in the political organisation, as it is part and parcel of the very life of the people concerned.

The various thrusts of expansion consolidated themselves at various spots on the globe and flowered into a variety of variants of the original Aryavartha civilisation. As we trace the course followed by the various thrusts and study the state of the various societies and governments developed by particular clans and groups of people, as and when they settled themselves down in the places and climes suited to them, we are struck by the continuing thread of the original Aryavartha social ideals and spiritual goals which stand out in them. The development of societies and their characteristic forms of government and other social organisations brought to light by investigators and archaeologists, etc., may strike the casual observer as thoroughly different from each other and from the civilised system or systems known to him; but, to us, whose ancestors evolved the world's earliest form of democratic society and ethical government, these do not seem strange and exotic but something that is familiar and has a close affinity with us. By whatever different names they are known, under whatever different categories they are classified, the one feature that clearly stands out in all the accounts of progress and consolidation of societies in various centuries is the ancient Aryavartha ideal of culturing the composite to such a degree of perfection that it is fit for merger with the Central Universal Energy System on the appointed day. This feature is a sort of " hall-mark " of all the thrusts from Aryavartha as contradistinct from the expansionist thrusts out of *Mlechchadesa* society.

The society and government of Aryavartha were based on the *Chaturvarnya* classification of society as laid down in the Code of Manu, in its dual aspect of *Guna* and *Karma* (birth and avocation) of man—the central idea here being that each individual is culturing his composite *through* his avocation and the culturing becomes perfected stage by stage through the generations. This, in turn, meant equal dignity for every type of labour and every degree of society, and the complete obliteration of distinctions of every kind between individual and individual and group and group. *To say that the society of those days was a classless one enjoying democracy in its most perfect form would be no exaggeration at all.*

The main characteristic of *Mlechchadesa* civilisation, on the other hand, was its stress on avocation only, divorced from birth—which makes a very vital departure from the Aryavartha ideal of continuous culturing of the composite through successive births and generations. The Aryavartha concept embodies a discipline in social organisation and individual work and mental outlook, which precludes violent upsets to the social fabric and wrangles of any kind, because the hereditary principle formed an essential part of the individual's spiritual progress. To leave the door open to any individual to take to any avocation at any stage of human evolution was, from the Aryavartha standpoint, an act that retarded spiritual progress substantially, and gradually, even coarsened the human outlook, making it progressively more material. The concept of the progressive intensification

of the culture of the composite being thus entirely absent in the *Mlechcha-desa* scheme of life, it was inevitable that the social outlook, organisation and government that were evolved there should follow a thoroughly different pattern. It is also interesting to note that the expansion of the *Mlechcha-desa* type of civilisation has been confined between 20 deg. and 40 deg. North Lat. of the globe, whereas the more spiritually motivated Aryavartha civilisation has covered practically the entire remaining portion of the globe. The reason for this greater expansionist energy may conceivably lie in the spiritual outlook of our ancestors which gave them infinite reserves of strength, and the capacity to resist obstruction and wear it down slowly and inevitably. As we said earlier, the type of government prevalent in Arya-vartha was Democraey *(dehasyakrithi)* and that of *Mlechchadesa* was oligarchy (əll–i–garh-khy) *i.e.*, a form of government resting on the actions of every individual constituting the State). This was the position till the end of *Kritha Yuga*.

The central feature of administration, in Aryavartha, in those ancient days, was the equality of status enjoyed by its various wings—*viz.*, the ecclesiastic, defence, commerce and labour. The dawn of Thretha Yuga witnessed a change in accent, Defence becoming more and more assertive and relegating the Ecclesiastic to an advisory capacity, with its willing acquiescence, of course. Progressively, Defence assumed an increasingly stronger and important role, sometimes resulting in the Defence assuming unto itself the role of the Ecclesiastic also, as we see in the case of Ravana, in *Ramayana*, who was both king* and creator for his people, the Rakshasas. This development has been duly taken note of in the Ramayana itself in which we have detailed dissertations about monarchy and anarchy. (The Tamil student will find it interesting to split "monarchy " into mon, meaning ONE and archy, meaning அரசு. Similarly, anarchy can be split into "on" —அன் and archy—அரசு—indicating a state of king-less-ness or absence of discipline and control from above. (Ramayana, Ayodhya Kanda, Chaps. 67 and 100 respectively).

The progressive southward thrust of the Aryavartha clans inevitably resulted in the eviction of the original inhabitants of the Southern area—the Vali–Sugriva tribes of Southern India (Negroid tribes), who moved to the west and the Rakshasa tribes of South India and Lanka who moved to the east to occupy the several island groups. These east and west-ward move-ments, it must be remembered, were by groups and clans who had been overwhelmed by the Aryavartha clans and who had recognised the superior utility of the social organisation and govermental set-up of Aryavartha, and, therefore, adopted them themselves wholesale. These Negroid and Rakshasa tribes and the Aryavartha clans who followed in their wake during the succeeding centuries are the instruments through whom Aryavartha civilisation and its spiritual concepts spread all over the world.

During the Dwapara Yuga, we find the whole of India and Ceylon fully occupied by Aryavartha clans and tribes. It must be remembered that all these clans and tribes did not conform to the pure and original Aryavartha concepts of social organisation and democratic government. Many of them evolved variants of these which, incidentally, offended

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* Mama Devaha" is the manner in which Ravana is invariably addressed by the Rakshasas including Vibhishana. How interesting to reflect that this Sanskrit Address meaning " My God ! "has conceivably, and progressively corrupted itself into " Mika–Deva "—Mikado, so remniscent of Japan and its form of Fascism.

against the spiritual basis of the original Aryavartha concepts, which held that pure democracy was *dharma* and all else was *adharma*. (Some of the variants of democracy are comparable to modern political concepts like Communism, Nazism, Fascism, Anarchism, Syndicalism, Socialism, etc.,etc.) It is for the restoration of this *dharma*, *i.e.*, pure democracy, to its gleaming pedestal that Lord Sri Krishna appeared in the world in each Yuga* This brings us down to the termination of the Mahabharatha wars and the Dwapara Yuga.

Now, we are in the Kali Yuga, of which this is the 5055th year. The expansion of Aryavartha clans which followed in the wake of the Rakshasas and the Negroid tribes has taken place only during these 5,000 and odd years. The clans that settled at various places on the globe have presumably taken with them the types of government and social organisation which they had while in Aryavartha and evolved variants of them. The appended list of countries enjoying self-government of varying shades will serve as an interesting indication of the nature and the extent to which ancient Aryavartha ideas and ideals have spread, may be in various degrees of purity and adulteration all over the earth.

Aryavartha is the country which gave birth to absolute democracy and maintained it for many millenia against upheavals of all types. There is no need or scope for dispute as to its suitability for our land and when it is re-established in this Yuga also, according to the Lord's promise, we have no doubt that the culture of our composite will have progressed to such a degree of perfection that merger with the Central Energy System will be a speedy and spontaneous process.

It would be no exaggeration to say that during the last war it was democracy that gained the upper hand over Nazism and Fascism and all other forms of it.

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* "*Yada Yada hi dharmasya, glanir bhavathi bharatha*"
"*Abhyuthanam Adharmasya, tadatmanam, Sriamyaham*" *and*
" *Dharma Samsthapanarthaya sambhavami Yuge Yuge*",
meaning, whenever there is a distortion of absolute democracy, I create myself again and again for its restoration.

TABLE SHOWING SELF-GOVERNING COUNTRIES OF THE WORLD ARRANGED CONTINENT-WAR.

NORTH AMERICA

Canada	Honduras	Costa Rica
United States of America	Guatemala	El Salvador
Mexico	Nicaragua	Panama

EUROPE

Iceland	Estonia	France
Union of Soviet Republics	Belgium	Austria
Norway	Germany	Bulgaria
Finland	Hungary	Portugal
Sweden	Czechoslovakia	Lithuania
Luxembourg	Italy	Roumania
Great Britain	Denmark	Yugoslavia
Eire	Switzerland	Greece
Netherlands	Latvia	Spain
	Dominican Republic	

ASIA

Iraq	China	Thailand
Iran	Afghanistan	Japan
Turkey	India	

AFRICA

Union of South Africa

SOUTH AMERICA

Haiti	Peru	Venezuela
Argentina	Brazil	Columbia
Paraguay	Chile	Cuba
Bolivia		

AUSTRALASIA

Australia New Zealand

Section G

CONCLUSION

This study is professedly devoted to one aspect of Indian life but it has had to take in its stride many apparently unrelated things. But as we have stressed off and on, everything relating to Indian culture has been conceived for the realisation of one, and only one, objective, viz. the promotion of the culture of the composite, so that the day of its merger with the Central Energy System is brought nearer. A civilisation essentially based on this idea cannot but endure as the elixir of life to millions because there is nothing selfish or materialistic about it.

The argument is possible that if Indian (Aryavartha) civilisation has survived because of its universalism, a Mlechchadesa civilisation has also survived in spite of its being grounded on different lines. The answer to this is that Indian civilisation has spread to nearly three-fourths of the face of the globe without bringing misery in its wake. But wherever there has been a spread of Mlechchadesa civilisation, bloodshed, unrivalled misery and annihilation of whole peoples have been inevitable. Surely this is a very vital difference between the two civilisations—a difference that ought to elevate the culture of Bharathavarsha above that of Mlechchadesa. History provides us with records of how Buddhism (a form of Hinduism) which took its origin on Indian soil, spread far into the East, and also embraced a major portion of Mlechchadesa and of the waves of colonisation which started from India and laid the foundations of civilised life in the continent of Africa and parts of Europe reaching as far as British Isles. But those were not expansions accompanied by warships and cannon, bringing terror and death to the intended victims and destruction to all who stood in the way. India's conquests have always been purely of the mind and the spirit of man. They spread universalism in outlook, the true religion, and metaphysics to soothe the mind and answer insoluble questions. India's civilisation is founded on the culture of the composite and not on aggrandisement and its concommitants. For this reason Indian civilisation has been able to overcome all barriers, withstand all shocks down the centuries and still endure as a pillar of light in a world darkened by selfishness, materialism and aggression.

It is this civilisation which is embodied in the classics of the country to which we have drawn pointed attention in this work. It has been the fashion, nay even the approved practice with scholars and historians, to treat the ancient Indian classics as prehistoric mythical records. The implication here is that what we can check up physically in some form or other or to some extent or other, is accepted as a reliable record of the past. All that cannot stand this test must be ignored, nay even despised. It is on this basis that our Smrithis, Ithihasas and Puranas have been totally ignored as records of history. We would even say that they have been treated with undeserved contempt because they did not embody political documents or military " orders of the day."

This slighting treatment of the Puranas was perhaps inevitable in-as-much-as the custodians of the Puranic lore during the past many centuries have been people with a totally insular outlook which refused to see anything worthwhile or noble in other countries or other cultures, mainly

because the people lacked an English education and the universality of outlook which comes with it. But what about the Western scholars themselves and the Indian scholars with a Western education, who have also handled the Puranas and tried to impart them to the rest of the world? They also lacked the proper ability for the appraisal and understanding of the nature and the inherent meanings of the Puranas. To the Western scholars who came from a strange clime the Puranic stories were fascinating in their luxuriance of imagination, their utter poetical extravagance and their totally exotic beauty. These elements robbed the Puranas of any historical value in the eyes of the Western scholars.

If this spirit of contempt and disrespect had been absent among scholars and historians, our Puranas would have had a different reception and that would have perhaps made a lot of difference to the life of the ordinary man today. As we have stressed, our Puranas are records of the expansions and colonising activities of our ancient people who were carrying the message of India along with them in a more or less pure form. The idea of culturing the composite so as to make it fit to merge with the Central Energy System has actually been taken to new peoples and new places, thus spreading the gospel of the selfless life, universal love and the life of the spirit. This is actually what is enshrined in the Puranic stories that speak of war, of conquest and migrations. If we look on the Puranas as records of this type we shall cease to regard them with contempt but treat them as most useful documents embodying authentic information about the past, and furnishing unerring guidance for the future. Each of the Puranas is composed of five essentials — Sarga, Pratisarga, Vamsa, Manwantharani and Vamsa-Anucharita, i. e. creation of the universe, its dissolution, the leading dynasties, the exact periods of the Earth's existence covered by the particular Purana and succeeding dynasties. In fact each Purana is a historical thesis by itself.

The Puranas are eighteen in number, and they are given below in the order of compilation :—

1. Brahma	10. Brahmavaivartha
2. Padma	11. Linga
3. Vaishnava	12. Varaha
4. Saiva	13. Skanda
5. Bhagavatam	14. Vamana
6. Naradiya	15. Kurma
7. Markandeya	16. Matsya
8. Agneya	17. Garuda
9. Bhavishya	18. Brahmanda

All these eighteen Puranas if considered comprehensively under the five subject heads above referred to would give us not only a continuity of our ancient history, but dispel the so-called apparent incongruities which after all are not more glaring or serious than those found in present-day histories. The real point is that some histories stress certain facts while others omit them altogether and give prominence to certain other facts or aspects.

Each of these Sections listed has a specific meaning and a purpose. Are not these aspects sufficient to make them essential as historical

records ? Evidence of the historicity of the Puranas is available in many recently formulated theories about the expansion of ancient peoples in eastern countries.

ALMANAC AND HUMANITY is a plea for a revision of attitude so that the enduring message of India may reach one and all and prep are every man for merger with the Central Universal Energy System on the day of the deluge which will be the day of fulfilment of the Avatar of Kalki.

Yaha Srunothi Saha Srunothi.
He that hath ears to hear, let him hear !
Yaha Pasyathi, Saha Pasyathi,
He that hath eyes so see, let him see !

॥ ओं तत् सत् ॥

Om Thath Sath !

(End of Part II)

PART—III

APPENDICES

APP. I. The World on Mercator's projection showing the expansion of humanity since the world began.

,, II. Statement showing the specific periods of the Dasas of each planet during a cycle of 120 years of human life.

THE WORLD—ON MERCATOR'S PROJECTION

APPENDIX I

The World on Mercator's Projection

The expansion of humanity during each of the four yugas.

The world was originally enveloped in water. Seven *Dwipas* or Islands or landscapes emerged first, from the water (p. 22). They were all located near about the line called the Tropic of Cancer. As time passed, humanity also increased and the expansion of humanity is shown on the map (p. 130) as to the degree of expansion in each *yuga* according to the two civilisations (the *Aryavartha* civilisation and the *Mlechchadesa* civilisation) the difference between the two being (1) the former has a vedic background infusing a knowledge of the individual consisting of an *Atma* and *Deha*, with the planetary influences on them while the latter has not and (2) the language of the former being Samskrit while that of the latter being some *prakrit* of Samskrit.

KRITHAYUGA

Aryan

Portion enclosed, by A. B. C. D.

Comprising :

a Brahmavartha (Rajastan)

b Brahmarishidesa (Kurukshetra), Matsya, Panchala (or Kanyakubja) and Surasena (Mathura).

c. Madhyadesa (portion between the Himalayas and the Vindhya and between Vinasena in the West and Prayaga in the East).

d. Aryavartha (Enclosed between the Himalayas and the Vindhya and between the East and West seas.)

(Manu-Ch. II Vs. 17-23 and Sec II part II)

Mlechcha

Portion enclosed by a. b. c. d. B. A.

Comprising appoximately Assyria, Mesopotamia and Tibet.

THRETHAYUGA

Portion enclosed by ADE, and the Island F.

Comprising the portion of India, South of the Vindhya and the Island of Ceylon.

Portion enclosed by a b e f and dcgh comprising of Persia in the west and a portion of China in the north and east.

(Part II—Sec III)

DWAPARA YUGA

Portion enclosed by G H I in the West and F I J K in the east. Comprising the portion of South Africa and the Asian Archepelago in the South East and West coast of America.

Portion enclosed by omlge-flky and comprising of Turkey, Arabia and North Africa in the West and North China to East end (Saigon, Burma and Malay Peninsula being merger)

(Part II—Sec IV)

KALI YUGA

The Whole of Europe and America.

Turkey in Europe and Siberia.

(Part II—Sec V)

(It my be noted with interest that India appears to have got this name from the people of Mlechchadesa as the people were called" those living on the other side of the Sindhu (Indus) and the land pertaining to them.

Appendix II

(Page 73).

Statement showing the specific periods of the Dasas, Bhukthis and Anthardasas of each planatory influence during one cycle of the normal period of 120 years of human life.

Dasas Main period of planatory influences.

		S		M		Ma		Dh		J		Sat		Me		Dt		V
120·	=	6	+	10	+	7	+	18	+	16	+	19	+	17	+	7	+	20

Bhukthis (Sub periods of the first degree)

(S) Sun 6 years

	Y	M	D
S	—	3	18
M	—	6	—
Ma	—	4	6
Dh	—	10	24
J	—	9	18
Sat	—	11	12
Me	—	10	6
Dt	—	4	6
V	1	—	—
Total	6	0	0

(M) Moon 10 years

	Y	M	D
M	—	10	0
Ma	—	7	0
Dh	1	6	0
J	1	4	0
Sat	1	7	0
Me	1	5	0
Dt	—	7	0
V	1	8	0
S	—	6	0
Total	10	0	0

(Ma) Mars 7 years

	Y	M	D
Ma	—	4	27
Dh	1	0	18
J	—	11	6
Sat	1	1	9
Me	—	11	27
Dt	—	4	27
V	1	2	0
S	0	4	6
M	—	7	0
Total	7	0	0

(Dh) Dragon's Head 18 years

	Y	M	D
Dh	2	8	12
J	2	4	24
Sat	2	10	6
Me	2	6	18
Dt	1	0	18
V	3	0	0
S	0	10	24
M	1	6	0
Ma	1	0	18
Total	18	0	0

(J) Jupiter 16 years

	Y	M	D
J	2	1	18
Sat	2	6	12
Me	2	3	6
Dt	0	11	6
V	2	8	0
S	0	9	18
M	1	4	0
Ma	—	11	6
Dh	2	4	24
Total	16	0	0

(Sat) Saturn 19 years

	Y	M	D
Sat	3	0	3
Me	2	8	9
Dt	1	1	9
V	3	2	0
S	—	11	12
M	1	7	0
Ma	1	1	9
Dh	2	10	6
J	2	6	12
Total	19	0	0

(Me) Mercury 17 years

	Y	M	D
Me	2	4	27
Dt	0	11	27
V	2	10	0
S	0	10	6
M	1	5	0
Ma	0	11	27
Dh	2	6	18
J	2	3	6
Sat	2	8	9
Total	17	0	0

(Dt) Dragon's Tail 7 years

	Y	M	D
Dt	0	4	27
V	1	2	0
S	0	4	6
M	0	7	0
Ma	0	4	27
Dh	1	0	18
J	0	11	6
Sat	1	1	9
Me	0	11	27
Total	7	0	0

(V) Venus 20 years

	Y	M	D
V	3	4	0
S	1	0	0
M	1	8	0
Ma	1	2	0
Dh	3	0	0
J	2	8	0
Sat	3	2	0
Me	2	10	0
Dt	1	2	0
Total	20	0	0

Anthardasas :- Sub periods of the Second degree or (inter periods of the sub periods.) These periods are worked out in the same ratio. These are also worked out in all Panchangams.

(THE END)